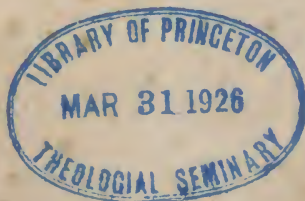




AMERICAN BAPTIST  
HISTORICAL SOCIETY

*Mrs. Comer A. Belknap.*

AUG 10 1925



PER BV 2520 .A1 A5 v.3-5

The American Baptist  
magazine, and missionary

Marcy Esty

Newton



Digitized by the Internet Archive  
in 2015

## American Baptist Magazine,

AND

## Missionary Intelligencer.

NEW SERIES.

No. 5.

SEPTEMBER, 1821.

VOL. III.

## Biography.

## MEMOIRS OF BENJAMIN KEACH.

(Concluded from page 127.)

THESE sufferings in the cause of truth and righteousness did not intimidate Mr. Keach. Two years afterwards, 1666, he published a small Poem, entitled, *Zion in distress; or the groans of the true Protestant Church*. He says in the preface, "that he perceived Popery was ready to bud, and would, if God prevented not, spring up afresh in the land." Being greatly harassed by his persecutors, and no prospect of enjoying any thing like a quiet settlement in the work of the ministry, he resolved, as he had not accepted the pastoral office in any church, to remove to London, where he thought he should have greater opportunities to be useful. Accordingly he turned his effects into money, and with his wife and children left Buckinghamshire in 1668; but in his way thither the coach was beset with highwaymen, who compelled all the passengers to alight and robbed them of every thing of value. This afflictive circumstance must have been very trying to him and Mrs. K. as they were now with three children in a

strange place without money, and almost without any acquaintance in London. He however found friends who relieved his necessities, and also enabled him with the other passengers to bring an action against the county for the recovery of their loss: in which they were successful.

He had not been long in London before he was invited to settle with a congregation in the Borough, and in a few months after he undertook the pastoral office among them, and was solemnly ordained by imposition of hands in 1668, being then 28 years of age.

During four years after the settlement of Mr. Keach, they were obliged to meet from house to house, and though very careful to prevent being discovered, they were twice disturbed, and some of them indicted to appear at the Quarter Sessions.

In 1672, when the declaration of indulgence was published, they built a meeting-house at the corner of Stoney Lane, Horsly Down. It pleased God to give such success

to the ministry of Mr. Keach, that they soon increased so considerably that the place was frequently enlarged, till it became sufficiently capacious to contain nearly a thousand people.

From this period to the Revolution in 1688, Mr. Keach took a lively interest in every thing which related to the Protestant interest, and embraced every opportunity to expose the iniquitous scenes that were transacted for the introduction of Popery.

Mr. Keach was a very zealous baptist, and appears to have taken an active part in the general assemblies held in London in 1689, &c. He was requested by the Association to visit the baptized churches, in several parts of the kingdom, and to preach the gospel to them. In this journey he was accompanied by Mr. Benjamin Dennis, and it was attended with great success. His zeal for the baptist denomination appeared by writing in defence of it; by encouraging ministers who came to him from all parts of the kingdom; and by getting several meeting-houses erected for the worship of God.

In 1692, Mr. Keach was engaged in a controversy on the subject of baptism with the Rev. Mr. Burkit, rector of Milden in Suffolk, and the well-known author of the exposition of the New Testament.

The circumstances which led to this were as follows. Mr. John Tredwell, a baptist minister of Mr. Keach's acquaintance, was invited to take the care of a small congregation at *Lavingham*. This person was of unblemished life and conversation, and a very solid, useful preacher. Several persons being converted by his ministry and joining his church, Mr. Burkit, whose parish adjoined, was greatly offended, and warned his people against the dangerous principles and practices of this sect, and cast many unjust and uncharitable reflections both upon his neighbours and their

opinions. Mr. Tredwell, who esteemed the character of Mr. Burkit, wrote him a friendly letter, persuading him to desist from such methods, so derogating from the character and reputation he bore in the world; telling him that they had sufficient ground from scripture for their practice, and that scolding was not a likely way to promote truth. Mr. Tredwell hoped to bring him to friendly measures, but in this he was disappointed, as Mr. Burkit soon after came into the meeting-house when they were assembled for public worship, accompanied with several of his parishioners, and demanded of him to hear the doctrines he had reflected upon and called antisciptural. Mr. Tredwell surprised at such a riotous and tumultuous challenge, however agreed, that he should have liberty to assert and vindicate his opinions, provided he might afterwards have liberty to make a reply. Upon this Mr. Burkit began with a short prayer, and then for two hours discoursed upon *infant baptism*, and when he had done departed with his company without giving Mr. Tredwell time to answer.

Soon after Mr. Burkit published the substance of this harangue, and entitled it, *An argumentative and practical discourse of infant baptism*. This was intermixed with false stories of the Baptists and unchristian reflections cast upon them.

Mr. Tredwell on this applied to Mr. Keach, and requested him to undertake to answer it: which he soon after did, and entitled it, *The Rector rectified and corrected*.

To this work Mr. Tredwell prefixed an Epistle addressed to Mr. Burkit, dated Preston Place, April 30, 1692, in which he mentions the above circumstances, and also quotes a charge which Mr. Burkit had brought against him and the Baptists in general. "Since the late general liberty (says Mr. B.) the Anabaptists thinking themselves

thereby let loose upon us, have dispersed themselves into several counties, endeavouring to draw away our people from us, by persuading them to renounce their first dedication to God in baptism, and to enter their communion after the way of dipping. One of their teaching disciples (meaning myself, says Mr. T.) having set up in our neighbourhood for making proselytes, by re-baptizing them in a nasty horse-pond, into which the filth of the adjacent stable occasionally flows, and out of which his deluded converts come forth with so much filthiness upon them, that they rather resembled creatures arising out of the bottomless pit, than candidates for holy baptism: and all this before a promiscuous multitude before the light of the sun."

It is really awful to reflect on this desperate wickedness from such a man as Mr. Burkit, in publishing such an untruth to the world. "It seems to me (says Mr. T.) that you neither regard your own reputation, nor keeping a good conscience before God: you ought to repent of this your great rashness in asserting such abominable falsehoods."

To counteract the influence of this vile slander, the following declaration was published. *A Certificate under the hands of several sober and impartial persons.* "Whereas Mr. Burkit, of Milden, in the county of Suffolk, hath (in his late book called, *An argumentative and practical discourse of infant baptism,*) very unjustly reproached the people called Anabaptists, and in particular Mr. John Tredwell (preacher of God's word) declaring that the said John Tredwell hath lately at Kittle-Baston, in the said county of Suffolk, baptized several persons in a nasty horse-pond, into which the filth of the adjacent stable occasionally flows, and that the people baptized in the said pond, came forth with much mud and filthiness upon them, &c. We whose names are hereunto subscribed, do sol-

emly certify and declare to the whole world, that those reports and assertions of the said Mr. Burkit are utterly and notoriously false; for we taking a strict view of the said pond and stable, find the dung or filth of the said stable runs the quite contrary way from the pond into the road.

"Moreover we solemnly certify and declare, that the persons baptized in the said pond, came forth without the least speck or spot of dirt upon their clothes, the water being clean. In witness whereof, we have set our hands this 3d day of May, 1692.

*Baptists.*

JOHN TYRIL, Sen. Gent.  
SAMUEL DENNY.  
THOMAS CABLE.  
WILLIAM STEWARD.  
THOMAS WELE.

*Not Baptists.*

WILLIAM BROWN.  
DAVID SARE, Jun.  
THOMAS GAME.  
WILLIAM BORAM.  
THOMAS BOSS.  
JOHN NOBLE.

Notwithstanding the various labours in which Mr. Keach engaged, he was of a very weak constitution and often afflicted. He was at one time so ill, in 1689, as to be given over by the physicians, and several of the ministers and his relations had taken leave of him, as a dying man past all hopes of recovery. "But (says Crosby) the Rev. Mr. Hansard Knollys seeing his dying friend and brother in the gospel near to all appearance expiring; betook himself to prayer, and in an earnest and very extraordinary manner, begged that God would spare him and add unto his days the time he granted to his servant Hezekiah. As soon as he had ended his prayer, he said, "Brother Keach, I shall be in heaven before you," and quickly after left him. So remarkable was the answer of God to this good man's prayer, that I cannot omit it, though it may be discredited by some, there are yet living incontestable evidences of the fact. For Mr. Keach recovered of that illness and lived

just fifteen years afterwards: and then it pleased God to visit him with that short sickness which put an end to his life."

During this illness he had many friends with him, but the violence of his distemper soon deprived them of the expectation of his life. When he was very near his end, Mr. Joseph Stennett was sent for; but when he came Mr. Keach was not able to say much to him, excepting desiring him to preach his funeral sermon from 1 *Tim.* i. 12. *I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.* During his illness he manifested extraordinary patience and resignation to the divine will, and with much composure told his wife that he had recommended her to a better husband, the Lord Jesus Christ; and exhorted his children to live in love, peace, and unity, and in a steadfast adherence to Christ and his ways. A little before his death, his eldest daughter, who was one of the people called Quakers, came to see him, with whom he endeavoured to converse, and manifested a great eagerness and desire to speak with her, but his speech failing prevented him. He died July 18, 1704, about 11 o'clock in the morning, and in the 61th year of his age. On the following Friday his remains were taken from his meeting house at the corner of Stoney-lane, to the Baptist burying ground in the Park Southwark. A very large auditory was collected to hear his funeral sermon, but the illness of Mr. Stennett prevented him from preaching it, till some time afterwards. The sermon was not printed, though he was strongly solicited to do it.

Mr. Keach had been twice married. His first wife was a Miss Jane Grove, of Winslow, in Buckinghamshire, "a woman of great piety and prudence," to which might have been added, great affection and fortitude, which she

manifested when her husband was set in the pillory, by standing by him and defending the cause for which he suffered. This good woman died October 1670, in the 31st year of her age. This was a very great affliction to him, as she was a very tender and loving wife, and had been his companion in sufferings ten years. The extraordinary affection which he bore to her memory was manifested by his writing a poem on the occasion of her death, which he entitled, *A Pillar set up*, assigning as his reason the example of Jacob, *And Rachel died and was buried, and Jacob set up a pillar on her grave, that is the pillar of Rachel's grave unto this day.* In this he gave her a very high character, commending her zeal for the truth, sincerity in religion, uncommon love to the saints, and her great contentment in whatsoever condition of life God was pleased to place her. He particularly mentions how great an help and comfort she was to him in his suffering for the cause of Christ, visiting him while in prison, and taking all possible care of him, and encouraging him to go on, counting it an honour done them both, in that they were called to suffer for the sake of Christ. She was of an heavenly conversation, her discourse savoury, and for the most part about spiritual things, seeking the good of those she talked with; and in this she was so successful, that many have acknowledged that they were indebted to her conversation for their conversion to God. As Mr. Keach published this account of her that her example might be imitated by others, for the same reason we have thought it worth transcribing.

After being a widower about two years, he married again. This union was much to his comfort, as they lived together in great affection 32 years.

"To collect every particular transaction (says Crosby) of this worthy minister's life, cannot be



expected at such a distance of time; nay, even to collect all that was excellent and imitable in him is too great a task to be now undertaken. I shall only observe that he was a person of great integrity of soul; a Nathaniel indeed; his conversation not frothy and vain, but serious without being morose or sullen: He began to be religious early, and continued faithful to the last. He was not shocked by the fury of his persecutors, though he suffered so much from them for the cause of Christ. Preaching the gospel was the pleasure of his soul, and his heart was so engaged in the work of the ministry, that from the time of his first appearing in public, to the end of his days, his life was one continued scene of labour and toil. His great study and constant preaching exhausted his animal spirits, and enfeebled his strength, yet to the last he discovered a becoming zeal against the errors of the day; his soul was too great to recede from any truth that he owned, either from the frowns or flatteries of the most eminent. He discharged the duties of his pastoral office with unwearied diligence, by preaching in season and out of season, visiting those under his charge, encouraging the serious, defending the great truths of the gospel, and setting them in the clearest light. How low would he stoop for the sake of peace! and how would he bear the infirmities of his weak brethren! that such as would not be wrought upon by the strength of reason, might be melted by his condescension and good nature. He was prudent as well as peaceable; would forgive and forget injuries, being charitable as well as courteous. He was not addicted to utter hard censures of such as differed from him in less matters, but had a love for all saints, and constantly exercised himself in this, to keep a conscience void of offence towards God and towards man. He shewed an unwearied endeavour to re-

cover the decayed power of religion, for he lived what he preached, and it pleased God so to succeed his endeavours, that I doubt not but some yet living may call him their father, whom he hath begotten through the gospel. He affected no unusual tones, nor indecent gestures in his preaching, his style was strong and masculine. He generally used notes, especially in the latter part of his life; and if his sermons had not the embellishments of language, which some boast of, they had this peculiar advantage to be full of solid divinity; which is a much better character for pulpit discourses, than to say they are full of pompous eloquence and flights of wit. It was none of the least of his excellent qualifications for the ministerial work, that he *knew how to behave himself in the house of God* in regard of the exercise of that discipline which is so necessary to a christian society. With patience and meekness, with gravity and prudence, with impartiality and faithfulness, did he demean himself in his congregation; and with great prudence did he manage all their affairs upon all occasions.

In his family he was very exemplary, encouraging the first appearances of piety, and constantly instructing them in the things of God, and putting them in mind of the concerns of their souls, praying with and for them. He was a very affectionate husband, a tender father, a prudent master, and a constant and grateful friend. He was naturally of a good disposition, and generally pleasant and cheerful in conversation. The vivacity of his temper sometimes exposed him to sharp and sudden fits of anger, which occasioned no small uneasiness to himself, as well as those who had given him any provocation; but those fits were but for a short continuance, and so the trouble occasioned by them was soon over: and the goodness and tender-

ness of his nature was such as afterwards made amends to those who had fallen under his resentment. Besides, if his natural passion, at any time, so far transported him, as to cause him to speak any rash or offensive words, he was presently recovered; and would with the greatest humility and frankness retract what he had said; and thereby discovered that not the least degree of prejudice remained in his breast.

Notwithstanding the arduous labours of Mr. Keach as a pastor, he was also considerably distinguished as a *writer*. He was the Author of more than forty publications of different kinds and sizes KEACH ON SCRIPTURE METAPHORS, 2 vols. folio, was first printed in 1682 This interesting work has within a few years been reprinted by the London booksellers.

IVIMY'S History of the English Baptists, Vol. II.

---

## Religious Communications.

---

For the American Baptist Magazine.

### CRITERION OF RELIGIOUS TRUTH.

Isaiah, viii. 20.

*To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*

SUCH was the rule, by which the men of Isaiah's time were to direct their religious inquiries. That portion of the Scriptures, which they possessed, was to be used as their standard of religious truth and duty.

By the spirit of this maxim, religious investigations in the present day must be conducted.

In our inquiries, we need a standard; if for no other reason, yet on account of the importance of our believing the *truth*. Whether we believe the *truth*, in opposition to error; whether we believe the *pure*, and the *whole* truth, in opposition to defective representations of it, can, by no means, be a matter of indifference. If our belief on religious subjects had no influence upon our feelings and conduct, error would be less guilty. But this can scarcely be expected. If our speculative views on religious subjects be essentially wrong, our feelings and

conduct in regard to religion, will be also wrong.

It is all important, that we believe the *truth*. It is of equal importance, that we have a standard, by which we may ascertain, beyond a doubt, what is really true in matters pertaining to religion. Without such a standard, mere conjectures might pass for truth, as well as the most sober deductions. And a man, who is duly sensible of the weakness of human understanding, and of the deceitfulness of the human heart, would be very unwilling to abide even by the sober decisions of his reason, unless there were some standard, of unquestionable authority, by which he might test those decisions.

Is there, we now ask, such a standard, by which we may try whatever is proposed to our belief; and from which there is no appeal? We answer, Yes. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The Holy Scriptures are a standard, and the only infallible standard in matters of religious faith and reli-

gious duty. On every religious subject this question must decide, "What saith the Scripture," fairly and impartially interpreted?

If any inquire, Why we must thus rest upon the Scriptures, it is answered, Because they are the word of God. The arguments which establish this last assertion, are so many and so various, that a bare statement of them cannot be expected in a short essay. Suffice it to say, that the objections which have been made against the Bible, have always been exposed as disingenuous cavils, or as specious sophistries; and that now, after a lapse of eighteen centuries, and after almost constant examination and opposition, during these 1800 years, Christianity shines with a brighter, more steady, and more convincing lustre than ever.

The Holy Scriptures then are our only decisive authority in matters of a religious nature.

From this rule, *two inferences* follow, which may serve as guides in our pursuit after religious truth.

1. If an appeal must be simply to the Scriptures, then, *mere human authority is of no avail.*

Why should we abandon our standard, and be guided by men, who may be fickle as the wind? Men, however excellent, are yet imperfect; however cultivated their understandings, they yet are liable to the influence of prepossession; and may, even undesignedly, make a wrong decision. There is no safety then, except in implicitly following the word of God. However much we may revere any men, and however worthy of our confidence they may be on other subjects, they yet possess not sufficient authority to decide, of themselves, what we ought to believe in concerns of religion.

We shall not be suspected of disparaging human science; on the contrary, we would do all in our power to promote it, especially in those who are called of God to min-

ister at his altar. Yet it must be said, that mere human authority is of no avail in these concerns. Let this authority bring forward its decisions; these decisions must themselves be tried by a higher standard. Let the world unite in bowing down to this authority, and let but a single man examine its decisions, and perceive that they disagree with the infallible standard—that single man must humbly and calmly say, What is the world—that I should withstand God? The Bible alone must be our directory in religious concerns.

But while we guard against the extreme of bowing down to human authority, it is necessary also, to guard against the other extreme.

Men are not to be our *standard*; but the labours and opinions of those whom God has raised up must not be *despised*. God has raised up eminent lights in the church; it becomes us thankfully to acknowledge his goodness, and to derive from it all possible advantage. But we must not follow every step they have taken, and because they have taken it; but before stepping, we must ask, What is his direction, who is the light of the world? Thus while we derive benefit from the twinkling of these inferior lights, we are guided chiefly by the Sun of Righteousness.

Our second inference is, If our final appeal must be simply to the Scriptures, *then whatever by fair interpretation is found inculcated by them, must be believed; and that, because it is found in the Scriptures.*

This inference unfolds several particular maxims in regard to our religious inquiries.

*The supposed reasonableness or unreasonableness of any sentiment, must not be the ground of accepting or rejecting it.* That is, if any sentiment is proposed to our belief, we must not ask, does it appear reasonable; but, is it taught in the Scriptures?

We say the *supposed* reasonable-

ness or unreasonableness. For a sentiment may appear to us unreasonable, while yet it is consistent with the highest reason. We are finite beings, and may not be able to see all the bearings of a particular subject. If we were exalted to unclouded light, we might wonder not only at our present contracted views, but also at our forwardness and presumption in pronouncing it unreasonable.

Again, the sentiment may be quite *above* or *beyond* our reason; and thus from its very nature, we cannot, apart from revelation, decide respecting it. In order to our being able rightly to decide, whether a doctrine is unreasonable, it must be within the compass of our reason; otherwise, it is out of our reach; and of course the more beyond our reason it is, the more incapable we are of deciding, whether it is reasonable or not. If then on such subjects, God has made certain declarations, it becomes us implicitly to submit and adore.

Must we then not exercise our reason in religious inquiries? Most certainly we must. But what is the province of reason? Surely not, after having found a certain sentiment in the Bible, to ask, is that sentiment agreeable to our previous apprehensions? Our duty rather is, to correct our previous apprehensions, or perhaps more properly our misapprehensions, by what we find in the Scriptures. The province of reason, in our religious inquiries, has this extent. Here is a book, purporting to be a revelation from heaven: now, by our rational powers, we must examine the evidences of its being the word of God. When we are satisfied, it is the word of God, our reason must again be exercised to ascertain what it declares, to determine what is the *meaning of its instructions*. After we have ascertained, this book is a revelation from heaven, and have discovered the meaning of its declarations, by the exercise of our rea-

son, we must stop. Going beyond this, is, in fact, renouncing the Bible, as a standard, and putting our finite reason in its place.

Since whatever the Scriptures declare, must be received, it appears, that our not being able to *comprehend* a doctrine, is no objection against its truth.

It may be beyond our comprehension, and yet be true. If *we* cannot comprehend it, perhaps superior intelligences can. Has God declared it? Then, let it be believed.

If in religious doctrines, we may reject what we cannot comprehend, we are establishing a principle, which would put a stop to all knowledge. What is there in the whole compass of creation, that we can comprehend? Shall we then become universal skeptics, and not believe any thing? In the inferior works of God, are things beyond our comprehension; shall we be surprised, if, when he is communicating instruction respecting himself, and his nobler works, things shall be revealed, which our minds cannot fathom?

It also appears, *that our not being able clearly to point out the consistency* between two doctrines, is no objection against the truth of either.

Does the Bible teach each of them? Let that suffice.

Perhaps in the view of superior beings, they may be as clear, as the plainest axioms are in ours. A demand for a reconciliation of the two doctrines, may be needless; there may be no contradiction between them. Take, for instance, the doctrine of divine and human agency. Does the Bible teach, that man is a perfectly free agent, accountable for all his feelings and conduct? I believe it. Does the Bible declare, that God exercises an agency over the minds and hearts of men? I believe it. If told, I cannot rationally believe both these declarations, and that I ought to see them reconciled; I ask the objector, first to point out where the inconsistency is; and if no inconsistency can be proved, I

need not be concerned about reconciling them, before they are admitted as objects of belief. "What saith the scripture?" must be my simple inquiry. My not being able fully to reconcile them, must not prevent me from saying, with an apostle, "*Work out your salvation with fear and trembling, for it is God, which worketh in you to will and to do, of his good pleasure*"

Once more, if we must believe, whatever the scriptures teach, then *the frequency, or infrequency, with which any sentiment occurs*, must have no influence at all on our belief.

To decide, whether a sentiment is true or false, we must not inquire, *how many times* is it declared in the word of God? but does Scripture, fairly interpreted, declare it *at all*? A declaration once made by Jehovah, calls as really for our belief, as a declaration a thousand times repeated: because, every word of his is unquestionable truth. Our confidence in the Bible rests on the *veracity* of God—let him only once make a declaration, his very character stamps it as infallible truth. Even in our common concerns, when a man of undoubted veracity, makes an assertion, in order to obtain our belief, we do not demand him to repeat it in all companies, and on all occasions. His very character causes us to confide in his assertion.

The foregoing remarks unfold and confirm maxims, which may be profitable in our religious inquiries. In this age, when so much is said, and so many conflicting representations are made, respecting religious concerns, no man can pass through life, innocently and safely, without making the Bible, "the man of his counsel." In regard, then, to all religious books, and religious sentiments, let us refer simply "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

For the Am. Bap. Mag.

ON ASSURANCE.

IN the mere contemplation of grandeur and opulence, the mind is sensible of an active excitement. The lively emotions which it feels, are not the less perceptible because they may happen to be fixed to no distinct object. Let a man of ordinary apprehensions be suddenly transported to some elevation which gives an extensive view of the surrounding country; let him see at one glance the improvements which the arts of civilized life have thrown over the prospect; in one part agriculture is pouring its varied satisfactions upon the earnest avidity of the husbandman; in another, the smile of cities, and the sanguine visage of industry meet his eye. Cold must be his heart if it be not moved at the sight of that which impels in its course the enjoyments and hopes dear to man. But his sensations would be very different, if in the midst of his deliberate view, some indubitable intelligencer could interpose an assurance that a large portion of the wealth and splendour on which his attention lingered, was his own by an unalienable title, that he was known and acknowledged as proprietor of most that was included in that rich and happy district, that the time was near when he should enter upon the possession of his inheritance, and that his actual joys should far exceed all his anticipations. In the light of this illustration we may perceive the superior benefits of Christian assurance. It may kindle a warmth of feeling in our hearts to view the transcendent glories of religion, which illuminate the prospects of others, and though we can assert no claim of personal inheritance, we may be filled with admiration at a felicity which some must enjoy. But how must it change our feelings, when we survey with an eye that cannot deceive us, an approaching glory which will dispel in a moment all

the gloom of our ignorance, will preclude the possibility of future sorrow, and shed the transport of ineffable bliss on an endless duration of our being!

A defective assurance should be regarded by us as a deep affliction. Without a confidence of personal interest, the promises of the Gospel have no expression or delight; since whatever they speak, and whatever they certify, will be devoid of meaning to us. It would only serve to exasperate the agony of our despair to view scenes upon which we could not expect to enter, and to read the history of consolations of which we could not taste. Many imagine that the position which they occupy betwixt exulting confidence and rending despair, is an intermediate point happily selected, and therefore to be strictly maintained. The presumption that would arrogate merit, and the despondency that would paralyze exertion, they think wholly excluded from their secure mediocrity of religious standing. They accordingly never view it as an evil that they fall so short of the realizing apprehensions which belong to the more matured exercises of Christian experience, but console themselves under the absence of such apprehensions, with the fancied prudence that they have exercised in taking their stand upon middle ground. So long as they can deem it wise to live under the dim twilight of an imperfect persuasion, it is quite obvious that no steps will be taken towards the effulgence of clearer manifestations. Error is never more confirmed than when, by the aid of false reasoning, it assumes the appearance of caution and wisdom. But could they be convinced that their favourite position is untenable upon any scripture principles, that every defect in the measure of their assurance is an affliction to be deprecated, and not a privilege to be sought, they might be conducted into a way of hopeful diligence and activity.

And what can lead them more directly to such a conviction than the alarming consideration that the ample lustre and benignity of the divine promises do not fall within the compass of their imaginary faith? To bring them to the test, we may select any of the promises of future blessedness. "The righteous shall shine as the brightness of the firmament," but they are not half certain that they are righteous, the promise therefore has no significance to them. "They shall be mine, saith the Lord, in that day when I make up my jewels," but the characters in question, are far from any consistent evidence that they are jewels; the cheering declaration, therefore, passes over them without an impression, as the torrent over the rock. Christ shall come to be glorified in his saints, and admired in them that believe; but are they saints, do they believe? Should the same applications be made throughout the whole extent of those promises which contain the assurance of eternal life, we should see that they impart their sweets only to the heart invigorated with the requisite confidence of its own witness.

The advocates of experimental religion do an injury to the cause which they espouse, when by their injudicious concessions they allow to the full extent the claims of those who bring little else than their doubts to prove their title to salvation, and urge little else than their uncertainty about all religion, to authenticate their professions. The enemies of the Gospel may very plausibly allege, that it is time to throw off the restraints of a system which only bewilders the mind in the mazes of uncertainty, which gives nothing positive and definite, which makes it a virtue to distrust its own representations, and conveys to its adherents a gloomy aggregate of suspense and unavailing care. A well meaning but unwise policy has led many into the error:

which we would now expose. They have been consulted by the doubting and the weak, and instead of applying the proper remedy to their disease, have strengthened it by improper prescriptions. Their theological emollients imparting a superficial alleviation, have not affected the source of the existing infirmity. An imperfect assurance is a spiritual disease, and cannot find a cure in that which rather cherishes and countenances it. For those labouring under the influence of this spiritual debility, to be informed that their case is by no means incompatible with a gracious and regenerate state, that whatever may be the certainty of salvation in its own admirable provisions, the application of these provisions to individuals may be involved in extreme doubt, that the want of more confidence should not be the cause of uneasiness, and that many have lived and died genuine Christians, without being previously aware of the felicity to which they were destined—by such a representation as this, security is added to doubting, and that vacillating temper which should have been regarded as incidental only to the incipiency of grace, or to its declining vigour, is made to appear either meritorious or inoffensive.

It will be alleged in extenuation of what we here condemn, that the honest scruples of weak consciences require a tender and delicate treatment, and that it would be unfeeling to impose the severe requirements of religion upon their trembling and afflicted spirits. The claims of feeling and tenderness we shall never disallow, and as little should we be disposed to resort to expedients of a harshness not required by the word of God—but we humbly think that the right way is always best, and that the kindest treatment for any malady is that which will produce the earliest cure. Mistaken lenity becomes cruel in the end, and leads to dis-

astrous results. The injury done to religion itself, by the encouragement of doubt, is far greater than that which any of its wavering adherents could ever sustain, by having enforced upon them its just demands. But we contend that so far from being injurious, it is the only security from ruinous delusions to bring every man's experience to the proper test. The sooner the votaries of deception are driven from their spurious faith the better, and though it may disquiet them to be suddenly roused from their long repose of error, the trouble may prove seasonable and salutary.

The perseverance of the saints will be divested of its consolations without the assuring testimony of a renewed nature. To the lovers of divine truth, the doctrine which asserts beyond all contradiction, the ultimate safety of the righteous, has ever been the source of clear and consistent satisfactions. That it should have been revealed with a lustre so bright and convincing, is an evidence of the benevolent designs of the Spirit to refresh and cheer our weary souls in their pilgrimage. But it will be obvious that without assurance, perseverance is nothing. Our continuation in a particular way can only be the occasion of joy, when we know that it is the right way. Hence there is a manifest want of integrity in the creed of those who maintain perseverance, and deny the necessity of assurance. The doctrine of election equally needs the decisive voice of personal assurance to confer an import of peace and delight on him who believes it. This doctrine in the mouth of one who has attained no certainty as to his own salvation, is utterly without meaning. To such an one it is an impious intrusion into a sacred province, an abuse of holy terms, an arrogant assumption of another's right to act upon any statements of this doctrine. God has wisely drawn a veil over all the distinc-

tions which election makes in the present lot of man. He has opened his secret volume to none living. The mysterious roll hides from mortal apprehension the diversities in the fates of men. That there is such an arrangement in his wise and holy counsels, He has left only to one class of people to know, and this knowledge to be acquired only in one way. The class to which this mystery is developed are his own people, and the method of disclosure the assurance of indwelling grace. As they are the only legitimate heirs of this doctrine, no other class has a right to it, because no other can make a proper use of it. They who enjoy this transporting heritage through the medium of an individual confidence, that they have passed from death unto life, will never pervert the doctrine. They can never contemplate its merciful provisions, without hearing the echo of holiness to the Lord, which resounds from its every feature. To them it is the pledge of felicity, and the motive to sanctification. It clears up all the intricate conduct of Providence, and pours its streams of glory along the glowing regions of immortality.

The course of Christian duty often lies through trying acts of self-denial and sacrifices of secular interest. It requires that we esteem the reproach of Christ greater riches than the treasures of the world, that we enter, undismayed, the furnace of affliction, that we stand ready to brave the frowns of the world, and the derisions of ungodly men, that we resolutely withstand the formidable array which our spiritual foes will set in order against us, and finally that we go down fearlessly into the dark valley of the shadow of death, and there grapple with hideous forms of dissolution. Where will be our sufficiency for these things, unless we have respect to the recompense of the reward? and how can this

grand remuneration comfort us, without the firm persuasion of the Saviour's love?

One of the constituent parts of vital religion, is experience. This is the sensible result of a divine operation in our hearts. It causes a general movement in our dormant faculties. It is the reduction of theory into fact, the change of opinion into impulse, the improvement of speculation into reality. It is a new consent among the jarring attributes of the soul, a perception sublime and vigorous, of heavenly things. It is the image which the word impresses upon the yielding heart, and is so vivid in the light which it conveys to the mind, that it must be difficult for any one to remain unconscious of its quickening energy. The connexion between such experience, and a happy assurance of soul, cannot escape even a superficial observer. For it is in experience that religion speaks within us. Here it has the voice of words, and the struggle of an earnest passion; it rolls back the tide of the affections, and forms new distinctions for the mental eye. And it might become matter of much astonishment to us, that such lively actings could take place in a soul which still remained insensible of the inward commotion. Strange would it appear that the flesh and spirit should be at war with each other, and we not aware of the strife; that the heart should pant for the streams of salvation, and we remain insensible of the thirst, and that self-aborrence should lay us in the dust, and we feel not the lowliness of the position.

It must be carefully noted from what we have advanced, that assurance has its proper measure. It rises no higher than its fountain, but ought always to rise as high as that. The source of all proper confidence, is found in the preparation and sanctity of the heart. The progress of grace in the heart should be attended with a proportionate



augmentation of assurance. The more heavenly minded we are, the more decisive must become our manifestations of approaching glory. Some, I fear, assume the style of assured believers, whilst they come dreadfully short in personal holiness. They vainly imagine, that because they take an elevated stand in verbal confidence, that they must be under a right frame; and by frequent assertions of their fictitious security, bring themselves to believe that what they affirm must be true. But if the illustration which we have adopted be correct, that the actual experience of godly emotions within is the only proper source of assurance, and that the stream cannot rise higher than the fountain, then these pretenders to the kingdom of heaven are awfully deceived. They have indeed expected to alter their dimensions, by standing on the heights of positiveness, but they should remember, that

“Pigmies are pigmies still, though perch'd on Alps.”

We hear with delight, the positive declarations of one whose life has been formed upon a heavenly rule, and who stands as high in the maturity of his graces, as in the air of his holy boldness. We need the aid of no patience to endure the affirmations of his lips, whilst we discover the correspondence betwixt his life and his words. But it is more than disgusting to listen to the idle prating of those who are strenuous only in words, who demand credit to their assertions of meetness for heaven, whilst they are sensual and devilish, who flutter in the brightest plume of profession, but never soar beyond a sinister end, or a treacherous dissimulation. These sturdy usurpers of a pious name, have thrown discredit upon the subject of assurance, and have made it rather invidious for those who have a warrantable claim to the character to make it known.

Finally, Of all privileges, that under consideration is the highest. It

confers the proper finish on the believer's character. It brings the largest portion of heaven into the soul; it forms a support to the rectitude of the mind, and ennobles it with a holy ambition. It is a state of pious wealth which could not be augmented if the world were added to it, nor lessened if the world were gone.

Θεοφιλος.

---

MR. WARD'S SPEECH.

THE annual meeting of the Wesleyan Missionary Society in England, on the 30th of May last, was holden at City road Chapel, Colonel SANDYS in the chair.

After several impressive speeches had been delivered,

Colonel SANDYS, the Chairman, said, I wish to bear my testimony to all the statements just made: and I am happy to see here the Rev. Mr. Ward, (a Baptist Missionary from Serampore,) who will, I have no doubt, give you some further information on this subject.

The Rev. W. WARD of Serampore said, I feel great gratification, Colonel, in meeting you here to day, and in hearing the sentiments already delivered, to all of which, as far as my own observation goes, I can bear testimony. It is with peculiar pleasure, that, contrasting former times with present, I can meet here (after the lapse of more than twenty years,) individuals from the same country, bearing the same testimony, and all encouraging the hands of British Christians for the good of British India. The business of this day has turned more especially towards India, where the providence of God so long stationed me. It is true, Sir, we had an affecting statement from a gentleman, who gave an account of the whole heathen world; with which all our hearts must be deeply affected—six hundred millions of immortal beings

born into our world, vegetating for a few days, and then merging into eternity! and every thirty years this awful scene renewed, *without hope and without God in the world!* This is perhaps the last time I shall address so large an assembly on this side eternity. I will therefore contrast, for a few moments, the circumstances of India twenty years ago with what they are at the present hour. India was long considered as Satan's impregnable fortress. It was conceded by multitudes, that other parts of the world were vulnerable. The African considers himself as honoured by the approach of a white man; but not so the Indian. Again and again we were told, we might do some good among the slaves in the West Indies, among the Hottentots, or others: but that every attempt to promote Christianity in India, must come to nothing. And indeed appearances, when I first went to India, to any mind but a mind impressed with the sovereignty of DIVINE INFLUENCE, were the most discouraging. There were Europeans in India, but they added little to the Christianity of India; many of them added only to the darkness: and such was the fear respecting danger, which the government at home and the civil authorities in that country entertained, that, as I have heard Mr. Brown relate, Lord Cornwallis once said to him, "I think the wisest resolution the East India Government passed, was, that they would never touch, or suffer to be touched, the prejudices of the natives." Not that they were inimical to the spread of Christianity, or to the advancement of the spiritual interests of their Indian subjects, but because they were afraid of that danger which they thought inevitable if they disturbed the natives in the quiet possession of their heathen prejudices. When I went to India, there were the greatest apprehensions that we should all be sent back. We went no where but, as Missionaries, we

were received with a frown; and yet, for hospitality and friendship, and every thing else that is dignified, India will bear a comparison with any country in the world. But, as Missionaries, we were considered as enemies; and it was supposed that the prosperity of India depended upon our being excluded. The distance too was such as to present a formidable obstacle. The climate of India was another formidable objection. Of the number of Missionaries who went out at the same time with myself, half are gone to their everlasting reward. Of an after cargo of Missionaries, six have long ago been taken to their heavenly home, and only two remain. Another great impediment to our progress was, the languages of India. The slaves in the West Indies are taught the English, or the European languages; along the Western coast of Africa too, many are taught the English language, and your access to them is of course easy; but in India there were no fewer than fifty dialects derived from the Shanscrit alone. In America, the great objection had been, that the language of a single tribe was difficult: but in India we had twice the number of languages to acquire that prevailed in the whole of America. This too was to be done by plain men, many of whom had not been in the least accustomed to the study of languages. But, blessed be God! no man can mix with that population without acquiring their language. In addition to all these, were the prejudices of the natives themselves. To convey to you any idea of this, is exceedingly difficult; but you may form some opinion of it from this circumstance, that if our gracious king, GEORGE THE FOURTH, should go to that country, and the lappet of his robe should happen to touch the food of an Indian, he would throw it away if he were dying with hunger, and would consider it as defiled by the touch of the greatest man in the empire. How then is

it possible that such men can be brought to sit with Europeans at the same table? This difficulty existed in full force in India, and no where else. Another difficulty, and a great one too, was the ignorance of the natives. When we address other persons we have a conscience to appeal to, and you know the effect of it well,—but they have not a word for “conscience” in their language. In no Hindoo book or Hindoo custom have I found any thing like it. Besides this, there is a number of expressions of which they are equally ignorant. Talk to a Hindoo about God, and he thinks you are talking about Vishnoo or Ram, or some of his other deities. Talk about heaven, and he thinks you mean one of the heavens of his gods. Talk about a future state, and he thinks you are talking about transmigration. But in the superstitions of the Hindoos, we have a still more formidable obstacle.

Hindooism (said Mr. WARD) can boast of her martyrs every day, of women who sacrifice themselves every day on the funeral pyres of their husbands. Now if even women will go to these lengths, this must be a people to all human appearance invulnerable, and to whom no access can be gained. This has struck Europeans as justly formidable; they have said, “What! will persons who suffer themselves to be drawn up in the air by means of hooks in the integuments of their backs—will women, who thus sacrifice themselves on the funeral pyres of their husbands, or destroy themselves in the Ganges, be brought to renounce this superstition, and to embrace Christianity? Such was the feeling of our countrymen on the subject, and our object was treated with derision and contempt. But the caste exceeds all I have mentioned; by this they are divided into different societies with distinct observances, and there is no possibility of these intermixing with each other without breaking *caste*.

Every person marrying, or even eating, with one of another caste, falls from it, and can never be restored to it. This has always been considered as a fatal stroke, and the Christian Missionary feels it in its full force. These people are as capable of feeling the endearments of social life as any people upon earth; and for one of them to make up his mind to see his friends and his beloved parents no more, to renounce all human society, and to incur the frowns of his relatives, is such a sacrifice, that we need not wonder at our countrymen there saying, “You have indeed undertaken a hopeless task.” I remember one young man, who, after he had been baptized, seemed at first to have forgotten his connexions; he came and said to me, “I do not want to return to *caste*, I do not want to return to Hindooism, but cannot I go and see my mother again? Cannot I see my father once more?” This was impossible; and he well knew and deeply felt that his parents would have shut the door against him, if he had attempted to enter the house in which he was born.—With all this accumulation of difficulties we had to attempt the conversion of this country. Our own government, the European natives of India, and all the superstitions, prejudices, and peculiar feelings of the people being against us, we do not wonder that it was said, “India is invulnerable.” There were indeed a few good men in Calcutta, who were labouring for the conversion of souls there; but they thought it was impossible to do any good elsewhere, even if they could make any progress in that city. Such was the appearance of India; and I have mentioned these circumstances to show, that if, in that part of the world, (of all others the most hopeless,) the Gospel has obtained any success, then you need not despair of Africa, of the West Indies, or of any part of the world what-

ever.—But I have now to tell you, that all these difficulties, great as they appeared, have vanished into air. The government of India acts, as far as is prudent, entirely with us; and, in a variety of ways, they are assisting us, and assisting us in the most powerful manner. They have established government schools for the instruction of the natives; and the name of the present GOVERNOR OF INDIA will live in their recollection to the latest posterity. It would be unjust in me not to mention the name of the MARCHIONESS OF HASTINGS, who is doing every thing in her power for the benefit of the female natives of that country. In our own country every facility has been kindly afforded to us, and the Missionaries can go without opposition to every corner of India. Such a door is opened there, as never was before. Every voice cheers the Missionaries as they enter. Of our own countrymen I scarcely know one individual who opposes us: on the contrary, they now have a Calcutta Bible Society, chiefly supported by the Anglo-Indians, which has circulated extensive editions of the Scriptures in various languages of India. There is a Calcutta School Book Society, and a Hindoo College; the natives themselves are teaching and educating, for the very purpose of becoming preachers of the everlasting Gospel: and then the distance of 15 thousand miles is subdued and suspended, by God's raising up, to become Missionaries to their countrymen, the natives themselves who are inured to the climate and familiar with all their manners. The languages of India are now subdued; and the holy Scriptures, or parts of them at least, with a number of tracts, have already been translated and circulated in 25 languages of the country. The prejudices of the natives have been overcome:—as one proof of this, I can state, that when I left Serampore a deputation had come from a

village at some distance, in which they were attempting to establish a school, to request one of our schoolmasters to visit them and afford them some instructions as to the manner of conducting their school. There cannot be a stronger proof of their prejudices being subdued, than for the natives to solicit a visit from a man whose appearance in their school would have once been thought a crime. These schools are now so common in India, that there is scarcely a town or even a village that has not one. The ignorance also of the natives has been overcome; we have found a conscience at last; and several thousand Hindoos have turned from the worship of idols to serve the living and true God; have renounced their superstitions, and embraced the faith of Christianity. And now, I confess, my Christian brethren, that, though I entertain some opinions different to those of the Society for which I am now pleading, yet it is a Society for which I feel the highest respect, as there are no persons who come forward with more ardent zeal than they do in the work of the Lord, and in the promotion of the great cause of missions. The Wesleyan Missionaries yield to none in love to their Saviour, which is so essentially necessary to keep alive the missionary flame. Another thing I would just mention concerning them, and that is,—they depend especially on DIVINE INFLUENCE; their eyes are always fixed on that; and feeling that they are but weak instruments in the hand of God, they go forward in their simple career, looking to God for his influence; and blessed be his holy name, that influence is not withheld.—But before I close, there is another observation which I would make. I have lately come from the Continent of America, in which there is at present a great outpouring of the Holy Spirit. In Connecticut, in Massachusetts, and other places,

a great degree of divine influence has been experienced. In the town of Hartford, I was informed, that there were not fewer than a thousand persons under the most serious impressions respecting their everlasting welfare. If these things be done in America, if God is pleased to pour out his Holy Spirit there, (and we want nothing else,) and

this work go on as it has done, the whole world will soon be converted to God. For this, let us be instant in prayer. It is only for us to be frequently on our knees at the throne of grace, and *then shall the earth yield her increase, and God, even our own God, shall give us his blessing.*

[London Bap. Mag.]

---

## Missionary Intelligence.

---

### REPORT OF THE BAPTIST BOARD FOR FOREIGN AND DOMESTIC MISSIONS.

INSTRUCTED by the General Convention, and gratified with the return of an opportunity for communicating intelligence relative to the augmentation of the kingdom of the Son of God, the Board of Managers present to their Constituents, to the Associations, and to the Mission and Education Societies of the Baptist denomination; and to the public at large, in the United States, their Annual Address. For the success which may have attended any of their endeavours, they offer the sacrifice of praise to the Redeemer's name. Under every anxiety, they desire to rely on his promises, while, encouraged by His gracious support, and the affectionate concurrence of the venerable body they represent, they pursue the course which the providence of God and the fields of missionary labour shall develop.

The first attempt of the Convention, at their meeting in May, 1814, was the establishing of a mission in the Burman empire. The history of its progress during preceding years has been faithfully exhibited. The journals of Mr. Judson have been read with more than ordinary interest. They have exhibited the principles which the Burmans entertain, the specious manner in

which they defend their long received errors, and the way in which a faithful missionary must proceed, to expose and confound them. Some of the chief embarrassments which the brethren in Rangoon have experienced, have arisen from the accession to the throne of Burmah of a sovereign who, unlike his predecessor, has discovered himself a zealous friend of the infatuated priesthood and idolatrous religion of the country. The impression made on the populace by the proceedings of the priests of Gaudama, in regilding their temples, and menacing all opposition to their sentiments, was such as to produce general alarm. Inquirers no longer visited the zayat Mr. Judson had erected, and the prospect of usefulness seemed on the eve of vanishing. With a prudence which the Board cannot but commend, and with a resolution which, unsupported by the principles of the gospel, must have failed, the brethren resolved on visiting the emperor in person, and soliciting to teach in his dominions the doctrine of Christ. The distance up the Irrawady was considerable, and part of the passage infested with robbers and assassins. They however attempted the jour-

ney, having made "the Lord their refuge," and arrived in safety at Ummerapoor. They were struck with its magnificence; but, like Paul at Athens, were afflicted on seeing "the city wholly given to idolatry." In the exercise of the influence which their residence in Rangoon had procured them, with their well selected presents prepared, and relying on the good providence of the King of nations, they attempted and obtained an interview with the Burman emperor. The hopes which were raised by the manner in which the "golden head" first addressed them were soon prostrated, and they had to leave the palace, with the assurance that their instructions were not wanted in Burmah. The brethren becoming convinced that other attempts would, at least for the present, be found unavailing, descended the river, adoring the Power whose footsteps are not known, and assured, nevertheless, of the ultimate triumph of the kingdom of their Lord: for, "why do the heathen rage, and the people imagine a vain thing?" why do "the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed," saying, Let us break their bands asunder, and cast away their cords from us? He that sitteth in the heavens shall laugh; the Lord shall have them in derision." In view of a scene like this, the primitive disciples offered the prayer, and we are encouraged to adopt it: "And now, Lord, grant unto thy servants that with all boldness they may speak thy word."

Uncertain whether their continuing at Rangoon were at all practicable, and desirous of securing a place of retreat in case of their being ordered from Burmah, it was judged expedient that Mr. Colman and wife should visit the people of Arracan. Here the labours of the Serampore missionaries had already been blessed. The language of

the Arracanese differs little from the Burman, and the contiguity of the country to Burmah inspired the hope that, under the protection of the East India Company, they might still be able to make an impression on the country they might be constrained to leave. Mr. Colman has arrived at Islamabad, or as it is more usually called, Chittagong, and is actively engaged in acquiring the language. Scarcely had this brother sailed, before Mr. Judson was delighted with the discovery, that several Burmans were inquiring the way to heaven. They entreated him not to leave them. He resolved on acquiescing with their wishes, and has had the pleasure of baptizing ten of the natives, nine of whom are men, and among them one, whose talents, and influence, and ardour, inspire the hope that he will become a preacher of the unsearchable riches of Christ.

The consolations of the Christian missionary, like those of the private believer, are often mingled, or succeeded with painful considerations. While rejoicing in this precious accession to the Baptist church in Burmah, brother Judson had the affliction to witness the decaying health of his inestimable partner. It became necessary that he should convey her to Calcutta, for the purpose of procuring medical aid. She was placed under the care of Dr. Chalmers, a gentleman eminent in his profession; to whom the Board tender the sentiments of affectionate respect and heartfelt gratitude. Dr. Chalmers often and cheerfully crossed the Hoogly, to visit his patient at Serampore, and notwithstanding his assiduous attentions, generously refused all pecuniary compensation. The God of missions will not suffer such services to lose their reward. Mr. Judson had at first concluded to return alone to the few sheep in the wilderness, leaving Mrs. Judson for a while in the bosom of Christian friendship, and under the shadow

of the wings of an almighty Protector. Her health, however, a little improved; and receiving some encouragement from a medical gentleman in Calcutta, she resolved on accompanying him to Rangoon.

Information has lately been received, that war has broken out between the Burmans and Siamese, and fears have been entertained that the mission may fall a victim amid the popular tumult. The Board cannot discover any rational ground for such apprehensions. The two nations have been engaged in frequent conflicts for many years. In the present instance, it would seem the Burmans are the aggressors, and will have to commence battle out of their own territories; so that Rangoon may be as safe as Ava. Besides, there is reason to hope that the public mind being turned to fields of slaughter, the religion of Jesus may be able to pursue, unobserved, a silent, extended, and triumphant course. It is nothing uncommon in the history of the church, for "the wall" to be built, "even in troublesome times." Amid scoffing and craft, rumour and menace, the wall of Jerusalem rose in the days of Nehemiah. "And it came to pass," says this distinguished reformer, "that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God."

Should Mr. Judson be able to continue at Rangoon, the Board have made provision for his obtaining a printer; so that no obstacles may impede the circulation of the sacred scriptures, and of such religious tracts as may be thought advisable. They have also had the pleasure of sending out to Calcutta, with a view of his settling in Rangoon, or Chittagong, as circumstances may dictate, Dr. Price, a young brother who, under the patronage of the Board, has pursued a course

of medical studies, and whose whole heart seems engaged in missionary work. Himself, his wife, and infant daughter, have sailed in the *Acasta*, from Salem, Massachusetts. It is hoped he will prove a blessing to the mission as a physician, and especially as a preacher of the everlasting gospel. The Board are grateful to their brethren in Boston and Salem, who superintended the outfit of Dr. Price and family, a duty which the early sailing of the ship prevented the Board from having fulfilled in Philadelphia. They have heard that Mrs. Wheelock, the widow of the deceased missionary, is married, and resides at Calcutta. On a general review of the station in Burmah, much is seen to excite sympathy and supplication, and much to awaken pleasing expectation and grateful praise.

Prophecy assures us, that "the heathen shall fear the name of the Lord." Its declarations are to be considered, not merely as affording assurance to the anticipations of the servants of God, but as prescribing the duties which it becomes them to discharge. If the nations are to be converted to the Messiah, and converted through human instrumentality, then every prediction relative to the enlargement of the church, involves in it an injunction to holy exertion. In justification of their turning to the Gentiles from the Jews, who judged themselves unworthy of everlasting life, Paul and Barnabas said—"So hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Prophecy and injunction were viewed by the apostles as, in a manner, the same. The western, as well as the eastern ends of the earth, have a claim on our pity, our prayers, and our toils. In addition to the numerous channels opened in the providence of God, by Christian benevolence, along which

streams of salvation are flowing, who is not cheered at the sight of the refreshing influence now spreading through the forests of the West? Never, since the first settlement of America, has the condition of our Aborigines presented a prospect of melioration equal to the present. Solitary exertion is no longer employed, as in the days of Eliot, and Edwards, and Brainerd. Whole bands of christian missionaries have gone out to teach the wandering native the arts of civilization and the way to heaven; large societies are formed for their support, and the national government is contributing of its influence and funds to promote the glorious design. The Convention has sought a share in this blessed charity; and the Board have the happiness of announcing, that the stations under the care of the Rev. Mr. Posey and the Rev. Mr. M'Coy, the one among the Cherokees, the other in the north-east section of Indiana, are prospering. About 30 Indian children in each of the principal schools, are receiving subsistence and instruction. In addition to these, several associate schools, it is expected, will soon be in operation.

The sums necessary to bring the stations into a state of stability, and to prepare them for useful exertion, have far transcended the expectations of the Board, and, we believe, of the missionaries themselves. This circumstance created some anxiety. The Rev. Mr. Posey has been induced to visit the Board, at its late annual meeting, and state explicitly the unavoidable items which occasion an unexpected expenditure. These, in the case of himself and of the Rev. Mr. M'Coy, the Board have examined with the utmost care. They have also compared the demands of these their missionary brethren, with the demands of other stations under the direction of other Christian societies, and are satisfied that, though great, they are not extravagant or

unnecessary. It will be recollected, that the purchase of improvements, the erection of buildings, and the securing of stock, whose increase will supersede the procuring of future similar supplies, are not to be placed to the account of monies that have vanished in the using. On the contrary, they embrace a body of existing property, under the care of the Convention, and sacred to missionary service.

To impart the greater efficiency to the Indian stations, the Board have selected in their respective vicinity, brethren of well known piety and discretion to fulfil the office of superintendents; who, by their counsels may direct the views of the missionaries, and by the voice and hand of encouragement invigorate their efforts. Auxiliaries, at each station, are greatly needed; particularly a miller, a blacksmith, a carpenter, a farmer and others, who would be willing to unite with the families, and consecrate their abilities to the improvement of the Indians, and the promotion of the cause of God among them. Surely, among the thousands of Christians amply qualified for this labour of love, there are those who will cheerfully come forward and supply the lamented deficiency.—To assist in clothing the Cherokee children, a number of ladies in Baltimore have formed themselves into a society. A considerable quantity of garments have been already made and transmitted. It is confidently hoped that other ladies, in different parts of the Union, will imitate their fair and generous example. Several presents of valuable articles have been made to brother Posey, for the use of the Cherokees, both in Philadelphia and Augusta, for which the Board beg leave to tender their grateful acknowledgments. They return their cordial thanks, also, to the benevolent friends who have contributed to the comfort and prosperity of the station under the di-



rection of brother M'Coy. It has been estimated that ten dollars annually will cover the expense of clothing an Indian child. A gentleman of Philadelphia has led the way in this easy career of Christian kindness. It is hoped many will tread in his steps.

On the relinquishment of the station at St. Louis, it was the wish of the Board that the Rev. J. M. Peck should have removed to Fort Wayne, to have become an assistant to brother M'Coy. Brother Peck, before the views of the Board could reach him, had engaged in the tenancy of a farm for twelve months. He has since expressed his conviction, that the demand for preaching in the vicinity of his residence is so great, and the prospect of usefulness so encouraging, that it is his duty to continue in his present sphere. He has mentioned, that the state of Mrs. Peck's health is so imperfect as to render travelling almost impracticable, and to forbid the hopes of her becoming useful among the Indians. He has also proposed to meet the expenses of his situation from his personal labours and the benevolence of Christian friends. The Board has concurred with his wishes, and trust that the Lord, by the influence of his Holy Spirit, will transcend his expectations.

By a communication from the Hon. Judge Noel, the Board has learned that the brethren in Kentucky have concluded, at the request of some of the influential Indians, to discontinue their school at the Great Crossings, and attempt the establishment of another, under the patronage of the Board, at Rogersville. Possessing an entire confidence in the views of their brethren, and hoping the change may be attended with the blessing of the Lord Jesus, the Board have expressed their approbation of the measure, and the continuance of that readiness, which they have ev-

er felt in concurring with their western friends in every important and evangelic design. Some alteration has taken place, as to the particular shape of the missionary exertions among the Creek Indians contemplated by the Georgia and Ocmulgee Associations. From an affectionate communication received from the Rev. Jesse Mercer, the Board perceive that the desire after evangelic exertions retains its steady ardour, and are happy in renewing an assurance of their willingness to mingle with those respected bodies, as fellow labourers in the kingdom and patience of Jesus Christ.

In January last, Collin Teage and Lott Carey, two brethren of colour, adopted as missionaries by the Board, from the Baptist church at Richmond, sailed from Norfolk, Virginia, to Africa. A letter has been received, which states that they have arrived in safety. They rejoice at finding themselves in the country of their forefathers, and hope the Lord will crown their endeavours with his gracious approbation. Their passage was tedious; but the captain of the vessel was friendly and accommodating. Their letter was dated from Freetown. Their health and spirits were good.

The committee appointed by the Board to procure an incorporation of the Convention, endeavoured at the last session of Congress to fulfil the duty assigned them. They have with much labour succeeded in obtaining a charter, which completely covers the education concern. It imparts a full legal character to a *College* which shall embrace a classical and theological department; leaving room for arrangements, which by the Trustees of the College have already been made, and which place the whole Institution, virtually and for ever, under the power of the Convention. The Board have since obtained an incorporation of the Convention,

from the state of Pennsylvania, which secures legal protection also to the missionary interests

To bring into operation the act already procured, and to organize the College in such way as its provisions require, and as the interests of the Convention rendered desirable, a meeting of the Board, in March last, was resolved upon in the city of Washington. The proceedings of that meeting are, in substance, exhibited in the subsequent pages. It was gratifying in a high degree, to behold, on one of the most beautiful and commanding sites in the metropolis of the Union, a substantial brick edifice, of 117 feet in front, by 47 in depth, completely covered in, a large part of the interior carpentry finished, and the whole promising in a short time to become a nursery of science and of ministerial talent, which shall diffuse its blessings not only around the district of Columbia, but through every section of the United States, and, by the agency of Christian missionaries, to the uttermost parts of the earth. The Board could not but feel grateful for the indefatigable and self-denying exertions of their brother, the Rev. Mr. Rice; and could not but pray, that his useful life may be prolonged for years to come, and that his endeavours and resolutions, in the name of the Lord, by persevering appeals to the benevolence of the churches and the public, to extinguish every unsatisfied claim, may be crowned with the most entire success. He is again affectionately commended to the obliging and universal attention of all who rejoice in the spread of learning and piety.

The claims of the Washington operations on the labours of the Agent of the Board, during the past year, had been so imperious and incessant, as to have prevented that attention to missionary concerns which marked his conduct during preceding years. This the Board regretted, and wished some expe-

dient might be adopted, that, while the interests of education advanced, might leave time to cherish the interests of the mission. A temporary loan was suggested. The Board, on serious inquiry, found that the monies belonging to the Convention, which were lying in United States stock, were capable of being sold to a considerable advantage, the stock being much above par. They found too, from the sums already paid on the buildings at Washington, and from the good subscriptions which, at a period not distant, will also be realized, that the education department could offer to the missionary ample security for the repayment of a loan, and that in a very short period. Several of the Trustees of the College, who are also members of the Board, tendered their individual responsibility, in addition to that which the ground, already paid for, and the buildings supply; but the Board could not conceive it at all necessary. They resolved that a Loan, not exceeding \$10,000, should be granted to the Columbian College, to be returned at an early period, and any part of it when called for. As stewards of the Convention, required to be found faithful, the Board have acted under the solemn conviction, that the stock created by the loan is as sacred to its original design, as it could be in any investment whatever; and that, in this arrangement, the mission merely offers to the education department a temporary convenience, which, exigencies changing, the education department, by a similar exhibition of fraternal kindness, may abundantly compensate.

The College is divided into a classic and a theological department. The duties of the latter, it is expected, will commence at Washington in September next; those of the former, with the beginning of the year 1822.

Among the resolutions lately adopted by the Board, they meditate with pleasure on the plan for

bringing domestic missions into operation; and in such a way, as may demonstrate the affinity between the spirit which creates these, and that which gives birth to foreign missions. It is proposed, that influential, pious, and zealous ministers of the gospel, be selected from the various parts of the Union, who shall perform preaching tours in destitute sections of the country, and make collections, which shall be in part appropriated to meeting the engagements of the Board with them, and the remainder applied, as the collections may have been made, to the concerns of the missionary or education department. The remuneration, however, is at no time to exceed the sum collected. It is believed that men of a right character and temper for the work may be found, that, with the blessing of the Lord, the waste places of the earth may become fruitful, and a missionary spirit be greatly promoted.

The Board cannot forbear calling upon their brethren to rejoice in the age in which we are permitted to live. The Bible is spreading through the earth; missionary societies abound; the islands of the sea are casting away their idols with sacred scorn, and rejoicing in the faith of Jesus Christ. Means are in operation for assisting godly young men, devoted to the ministry of the gospel, in their preparatory improvements, not only among professing Christians, but also in the midst of the miseries and errors of heathenism. Witness the bold and spacious edifice now rising at Serampore, for the interest of which, the Rev. Mr. Ward, from India, has been successfully soliciting in these United States. Tract societies are dispensing blessings, and Sunday schools multiplying with an unparalleled rapidity.

To be ourselves inactive, when Christians of every name, on every side, are alive in the work of the Lord, must argue a state of moral

apathy equally unnatural and censurable. He who on Calvary shed his most precious blood, and is now sitting at the right hand of power, calls us to action! Alas! we have been negligent too long! Who has felt as he ought for the millions that remain ignorant, polluted, and miserable, under the dominion of the god of this world! Who may not derive from past lukewarmness, motives to renewed exertions! Every moment abbreviates the term of our glorifying Christ on the earth, and admonishes us to do with our might the work before us. Who can think, without rapture, on the possibility that the imperfect attempts of a solitary mission society, or even of a solitary individual, may, through the influences of the Spirit of the Lord, be rendered instrumental of saving many souls from eternal death, and of preparing the way for their admission into the paradise of God! Who, surveying the crowds that lie perishing in every quarter of the globe, is not ready, with the generous feeling of an apostle, to exclaim, We are "willing" to impart to you, "not the gospel of God only, but also our own souls!"

By the phrase *heaven and earth*, the Jews expressed their idea of the universe. But to Jesus all power in heaven and earth is given; and to his loved and venerable name every knee shall bow, of things in heaven, and of things in earth, and every tongue confess that He is Lord, to the glory of God the Father.

---

#### COLUMBIAN COLLEGE.

At an adjourned meeting of the Board of Trustees, April 19, 1821,

The Rev. Mr. Rice, from the committee on the subject of opening the College, presented the following report and resolutions, which were unanimously adopted.

The Committee on the subject of

opening the College, beg leave to report :

That such is the state, progress and arrangements in regard to the buildings on College Hill, as to justify the calculation of their being ready for occupancy, in part, as early as September ensuing ; and completely, by the first of January, 1822. Such, too, is the public expectation, so far as the information of the committee enables them to judge, as to render it expedient to bring the respective departments of the College into operation as soon as practicable.

Upon an attentive consideration of the state of things on a general scale, in relation to this literary establishment, the committee feel persuaded, that it will be adviseable to regulate the concern on the basis of two sessions and two vacations in the year : the first session to begin on the second Wednesday in January, and terminate on the second Wednesday in July ; the second session to begin on the first Wednesday in September, and terminate on the third Wednesday in December, making this the commencement day.

Respecting this arrangement, it may be observed that it will be throwing into vacation the christmas holydays and new year's day, and all the month of August ; portions of time least favourable for study in this place ; and also bring the *commencement day* at a period when the Congress are as much at leisure, should they think proper to honour the occasion with their presence, as at any time in the season.

The committee, in common with all the members of the Corporation, feel a strong solicitude that the establishment should possess an elevated character ; and even in the outset, they are decidedly of opinion, that the requirements for admission, and the course of study, should not fall below the standard of institutions holding a distinguish-

ed rank among the American Colleges.

In the Theological Department, to which it is contemplated to admit students, as may be, without their pursuing the course of literature and science which leads to a graduation in the arts, no particular point of literary attainment need be specified as requisite for admission.

The requisites for admission to the standing of Freshmen, in the Classical Department, should be, it is apprehended, an acquaintance with English Grammar, common Arithmetic, some judicious compendium of Geography, and ability to make Latin correctly ; and to translate from the original with facility the works of Virgil, the select Oration of Cicero, Cæsar's Commentaries, the works of Sallust, the Greek Testament, and Dalzell's *Collectanea Græca Minora* ; and for admission to an advanced standing, those branches of study which are required for a similar standing in the most respectable colleges of our country.

The friends of the Institution, it is not doubted, will perceive the importance of making these requisitions, even in the outset, and of pursuing here such an extended and thorough course of instruction as shall ensure a solid and useful education, and as shall be worthy of the metropolis of the United States.

It is believed that the way is prepared to nominate instructors, with a view to their election, and to announce the time when students may be received into the Institution ; the following resolutions, therefore, are respectfully submitted :

1st. Resolved, That the Theological Department of the "Columbian College, in the District of Columbia," be opened for the reception of students, on the first Wednesday in September next.

2d. Resolved, That the Classical Department of the "Columbian College, in the District of Columbia," be opened for the reception

of students, on the second Wednesday in January next.

3d. Resolved, That a President, two Professors in the Classical Department, and two Professors in the Theological Department, be placed in nomination, with a view to their election, pursuant to the foregoing report.

4th. Resolved, That each student be required to pay ten dollars for admission on entering the College.

5th. Resolved, That the students in the Classical Department of the College, be required to pay for their tuition in advance, thirty dollars for the first session, and twenty dollars for the second session, each year.

6th. Resolved, That the students be required to board in the College, unless by special permission from the Superintending Committee.

On motion, it was

*Resolved, unanimously,* That the Rev. WILLIAM STAUGHTON, D. D. be nominated President, and the Rev. IRA CHASE, A. M. and ALVA WOODS, A. M. Professors.

---

## DOMESTIC MISSIONARY INTELLIGENCE.

---

### VALLEY TOWNS. CHEROKEE MISSION.

At the Valley Towns in the Cherokee nation, elder Humphrey Posey has succeeded in effecting an establishment which promises usefulness. Mr. Dawson assists in the capacity of Lancasterian teacher. It is much desired that a farmer, a blacksmith, a carpenter, a millwright and miller, and a shoemaker, should be sent to the station to strengthen this mission. A female teacher is also needed.

About eighty acres of land are enclosed, and under cultivation. This, with the stock already purchased, will afford means of subsistence and comfort to the mission

family, as well as aid in imparting agricultural knowledge to the Indians.

One hewed log building has been erected, 40 feet by 22, half of which is used as a school room, and the balance for scholars to sleep in till more buildings can be put up; a double cabin, 40 feet by 17, one end of which is the kitchen, the middle a sleeping room for the cook, and the other end for the school master; a house for a blacksmith shop some distance from the school department, say three hundred yards; a small cabin with an adjoining room, occupied at present by Mr. Posey and family, connected with which, are two cabins, with a sleeping room between them, all in a row. Opposite to which, forming a square, is a row of cabins containing a lumber room, and kitchen for the work hands. This is called the working department, and is about a hundred yards from the school department. There is also one horse stable, two smoke houses, and a spring house, excellent for keeping milk cool in summer.

At this station, are about forty or fifty Indian children receiving instruction, both in the elements of education, and in the arts and economy of civilized life. It is hoped the numbers may be increased to at least a hundred. These are fed and clothed, and taught.

At Tinsawatee, about 60 miles to the southeast from the Valley Towns, a local school has been commenced. In this it is designed to instruct the Indian youth, but not to board, clothe, and lodge them. A comfortable school house, and a dwelling house for the master, horse stable and smoke house, have been procured at very little expense; and there is a prospect of a considerable number of scholars.

This school, says Mr. Posey, is in a part of the nation where our brethren from Georgia have laboured with apparent success; and there is at this time a very favourable prospect. I saw a white wom-

an, the wife of a Mr. Dougherty, a quarter breed, baptized, with great solemnity, and the apparent approbation of a number of the Cherokees, and some white people, by brother Sandidge, one of the committee of the Sarepta Mission Society, on the 4th of April last. The teacher has lived a great while in the Cherokee nation, and is a licensed preacher. He is supported by the Sarepta Mission Society, above mentioned.

The pupils are very attentive to learning, and appear capable of as great improvement as any children in the world. They are affable, docile, amiable and mild. They already say to those who stay at home, 'you will be of no account if you do not go to school.' Their improvement in singing is remarkable, and their attention to worship is unremitting.

---

#### FORT WAYNE MISSION.

ABOUT the same amount of improvement has been made at this station as at the Valley Towns; about the same number of pupils are here receiving instruction; and the same kind of auxiliaries are wanted. The prospects also are similar. Mr. M'Coy has given a most interesting account of an Indian preacher who lately visited him. This, with many other interesting extracts of letters, both from him and from brother Posey, must be deferred for publication to a future time. Mr. M'Coy's state of health has been for some time low and precarious. It is to be hoped it may be restored to soundness and strength, and that a life so valuable, and devoted to much toil and usefulness, may be prolonged for many years.

---

#### INDIAN SCHOOL NEAR THE GREAT CROSSINGS, KENTUCKY.

THE progress of the Indian youth at this establishment, has offered

much satisfaction. It has been judged best, however, that it should be removed, and located at some eligible situation among the Indians.

---

### FOREIGN MISSION.

#### BURMAH.

##### INSTRUCTIONS FROM THE BOARD TO DR. PRICE.

Dear Brother,

THOUGH the substance of the remarks the Board wishes to offer you, may be found in the instructions given on former occasions, when missionaries have been embarking, they are yet desirous of directing to you a few lines, because every missionary has in his case more or less of peculiarity. They fervently pray that the God who "manages the seas," may preserve yourself, and the companion of your life and cares, from every disaster. It must have been delightful to Paul, at sea, to have heard the angel say, "Lo, God hath given thee all them that sail with thee." May this mercy, in a spiritual sense, be yours.

Devoted to the solemn work of promoting religion in the earth, you must be sensible of the importance of cherishing its sacred influence in your own heart. Edwards and Brainerd abounded in private piety. An eminent divine thus expresses himself. "As prayer is the food and breath of all practical religion, so secret prayer in particular is of vast importance; inasmuch, that I verily believe that, if a man were to keep a particular and accurate journal of his own heart, but for one month, he would find as real and exact a correspondence between the temper of his soul at seasons of secret devotion, and in other parts of his life, as we find between the changes of the barometer and the weather." The exercises of the closet will have an effect doubly good, on the cha-

racter you sustain. It will reveal the source whence you are to derive support under the tribulations of the gospel, and supply you with constant and powerful motives to perseverance and activity. The Board have observed, with pleasure, the zeal which you have discovered for entering on missionary labour. They trust that the holy flame will maintain its ardour. Paul, speaking of God, whom he regards as his witness, declares, "I serve him, WITH MY SPIRIT, in the gospel of his Son." A heartless Christian, a heartless minister, and particularly a heartless missionary, can be properly viewed only with emotions of regret and apprehension.

But while, with your "might," you accomplish what a sense of duty shall prescribe, you will find it turn to your advantage to cherish a prudent spirit. Disappointments and vexations may possibly occur, that may have a tendency to irritate, and to produce expressions and conduct which, on review, will create distress. Keep then the heart with all diligence. Arrayed in the garment of humility and meekness, resolve that you will not lose hold of it in compliance with a passing storm. Pharaoh said to Joseph, "there is none so discreet and wise as thou art." Of Jesus, the Father says, "Behold, my servant shall deal prudently; he shall be exalted and extolled, and be very high." Would you wish eminence, and, especially eminence in usefulness, "Keep sound wisdom and discretion; so shall they be life unto thy soul, and grace to thy neck."

Cultivate and exhibit towards all men, particularly towards the heathen and heathen converts, a spirit of tenderness and sympathy. So long as the mind continues under the influence of love and benevolence, so long as a lively sensibility is cherished for the bodies and souls of men, you will be prepared to weep with them that weep, and to rejoice with

them that rejoice. You will be ready to fulfil the law of Christ, by bearing the burdens of others. You will feel as did the apostle of the gentiles, when he said, "Who is weak, and I am not weak? who is offended, and I burn not?"

Associated with other worthy brethren in your missionary endeavours, maintain a continued respect for every thing that is connected with your fraternal compact. Solicit advice in every important step. Avoid, as much as possible, whatever assumes the attitude of individual responsibility. The experience, the caution, the resolution, the sympathies of the first missionary of the Board in Rangoon, deserve emulation. Avail yourself of these, for they are ever prepared to contribute to your respectability and comfort. You are charged, by the mercies of God, to foster in your relation to the missionaries, "whatsoever things are lovely and of good report."

The Board has enabled you to acquire the attainments and character of a regular doctor in the healing art. These you will be concerned to employ for the comfort of your associates, and for the relief of afflicted heathen; but, it is hoped, you will ever regard them as subordinate and subservient to your office as a preacher of the doctrine of Christ. Study attentively the history, and aspire at the virtues, of "LUKE, the beloved physician." He was a tried friend and fellow traveller of the apostle Paul. The soother of his venerated brother, when a prisoner at Cesarea and Jerusalem. He was his companion in the voyage, when Paul was sent a prisoner into Italy; and when his perils assumed the most menacing aspect, and others had deserted him, the apostle could still say, "*Luke is with me.*" It is no wonder that so excellent a man should have been employed by the Holy Ghost to record the acts of the apostles, and to write one of

the gospels of the Son of God. The Board wish not to conceal the pleasure they possess on sending to India a brother acquainted with the art of healing, with the hope that he may tread in the footsteps of the New Testament physician.

The Board are not able to say in what immediate sphere it will be best for you to commence your labours; whether as an associate of brother Judson, or brother Colman. Consult the brethren, and consult the providences of God, and pray for the wisdom that is profitable to direct. The Board will be happy to transmit constantly, for your subsistence and comfort, whatever sums shall be found expedient; at the same time, while they wish you to feel yourself easy in your situation, they would respectfully recommend that constant regard for frugality and economy which the friends and supporters of missions have a right to expect. The Board commends you, your dear partner, and your infant daughter, into the hands of an almighty Protector. May you have the happiness to be able to say, when your testimony shall terminate, "I have not run in vain, neither laboured in vain."

By order of the Board,

WM. STAUGHTON, *Cor. Sec.*  
[Luminary.]

LETTER FROM MR. COLMAN TO MR.  
E. LINCOLN, BOSTON, DATED

Chittagong, January 17, 1821.

Dear Brother,

FOR SIX months past I have been so engaged in missionary work, that the dear land of my nativity has occupied but few of my thoughts. A short time since, however, the "Memoir of Henry Martyn" was put into my hands, and, while reading the account of his departure from England, the sad but joyful morning on which I bade adieu to America came fresh to my remembrance, and a train of sensations were excited, of which I have of-

ten been the subject. I walked out in the verandah, and the sun was just sinking in the west. I fancied that I saw my far-distant brethren rising from sweet repose, and engaging in the various duties of life. Their countenances passed before my mind, and while recollecting that I should enjoy their society no more on earth, my thoughts were quickly transported to that happy world in which all whose names are written in the book of life shall be united, never again to part. Reflections like these often cheer the hour of solitude, and produce emotions indescribably pleasant.

I have just returned from a visit to the Arrakanese converts. Some of them give satisfactory evidence of a gracious change. On Saturday, the 25th of December, I arrived at a small village, the inhabitants of which, I had been informed; were all the disciples of Christ. Pushing our boat into a creek, and walking a short distance, I came to their place of worship. The roof consists of thatched leaves, the sides are made of bamboo, and nature has supplied it with a floor. The inhabitants were assembled previous to my arrival, and in a short time divine worship commenced. The head man of the village addressed the throne of grace, while the whole assembly kneeled. He then read and expounded a part of the fifth chapter of Matthew. I was so much animated by the scene before me, that almost involuntarily I commenced speaking. I had never made the attempt before, and soon recollecting my incapacity, asked them whether they understood me. They simultaneously exclaimed, "We understand." I now proceeded more rapidly, often repeating my interrogation, and as often gratified with the same answer. In the afternoon, I spoke to them concerning the character of God, and quite exhausted my little stock of words.



The evening now approached, and with feelings of regret I bade them adieu. We rowed an hour, and came to Cox's Bazar. At this place I spent the sabbath, opening the scriptures to the disciples. These passages, "But when thou doest alms, let not thy left hand know what thy right hand doeth," and "If they have called the master of the house Beelzebub, how much more shall they call them of his household," occupied much of our attention. The explanation of the former passage gave rise to a number of remarks concerning the ostentatious displays made by the devotees of the Boodhish religion; while that given of the latter, occasioned a number of observations concerning the persecution which all must expect who become the true disciples of Christ.

My visit to these disciples would have afforded unalloyed pleasure, had I not found them very defective in their views of Christianity. They have mixed its doctrines with some of their former heathenish ideas, and thus have attempted to form a harmonious system from the most discordant materials. This state of things has undoubtedly resulted from their want of proper instruction. The teachers with which they have been favoured, were unacquainted with their language, and previous religious ideas; and therefore were unable to detect many errors into which the disciples, on account of the darkness that still remained in their minds, had a propensity to fall. But it is encouraging to reflect that they are sensible of their ignorance, are exceedingly anxious to receive instruction, and that they will consider it an unspeakable privilege if a missionary acquainted with their language should settle among them.

The field of labour here is wide and inviting. There are in this district more than 100,000 Arrakane, and this number is continually increasing by means of emigrants

from Burmah. The people are disposed to listen to the gospel, and nothing seems to be wanting, in case a station is here formed, but a suitable person to occupy it, and the influences of the Holy Ghost to succeed his efforts.

My stay at this place will probably be longer than was originally intended. The last accounts from Burmah are of an unpleasant nature. That empire, to human appearance, will soon be involved in the horrors of war. But let us not be discouraged. The promises of God must be fulfilled, and Burmah must be given to Jesus as a part of his inheritance. Remember Otaheite. How often did the mission there appear to be on the brink of ruin! But the Lord preserved it from being entirely destroyed, and finally has crowned it with a remarkable blessing. "Prayers and pains," said the apostolic Eliot, "through faith in Christ Jesus, will do any thing." Let us wrestle with God for the blessing, and in due time it shall be granted.

Yours very affectionately,

J. COLMAN.

---

EXTRACT OF A LETTER FROM MRS. COLMAN, TO HER LATE PASTOR, DATED

*Chittagong, Feb'y 10, 1821.*

Dear and venerable Pastor,

To you under God am I indebted for many spiritual consolations; a recollection of which will, I trust, ever excite emotions of gratitude, and make me alive to the best interests of the church of which you are Pastor. I rejoice to hear of the additions to it mentioned in your letter, and hope you will have the satisfaction of witnessing many similar instances of divine mercy. May your declining years be the happiest you have ever experienced. May you behold many of your dear society embracing the religion of Jesus; so that the "glory of the

latter house may far exceed that of the former."

The deep interest which you take in the mission to which we are attached, encourages me to give you a brief account of our present situation, although the attempt may appear somewhat assuming. Messrs. Judson and Colman, on their return from Ava, thought it necessary, considering the precarious state of the mission at Rangoon, to form if possible, a station at Chittagong, to which the missionaries in Burmah might resort, in case they should find it impracticable to remain in that country. It was only with a view of accomplishing an object so important, that we became reconciled to the idea of parting for a season with Mr. and Mrs. Judson, and of proceeding to this place alone. Here we arrived the beginning of June last, and as the Arrakanese are in the habit of coming to Chittagong on business, we have had opportunities of seeing several of those who have been baptized. They express great satisfaction at finding a teacher whom they can understand. Mr. Colman has also recently paid them a visit. He found upwards of a hundred who had professed Christianity. These unanimously entreated him to settle among them. They have never had a teacher who could speak their vernacular tongue,—an interpreter having been employed to instruct them. The Arrakanese population in this district is computed at one hundred thousand, and the language spoken by this large number, is, with the exception of a small difference of pronunciation, the same as the Burman. Relative, however, to the prospect of succeeding in our attempt, we can, at present, give but little encouragement. When we left Rangoon, opposition from gov-

ernment was the principal trial that we anticipated. But thus far we have not received the least molestation, nor can we learn that any of the offices of government feel the least disposition to molest us. Our case has, likewise, been regularly submitted by the magistrate of Chittagong to the governor and council at Calcutta, and as we have never heard the result, we are inclined to think, that our intrusion will not be noticed.

The field appears no less important now than when we left Rangoon. On the contrary, since ascertaining how extensive the Arrakanese population in this district is, we feel increasingly solicitous that a permanent station should here be formed. It is our ardent and daily prayer that this object may be effected, and we rejoice that God is able to effect it. He can remove every difficulty, and make a plain path for our feet.

Perhaps the unpropitious events which have recently occurred, with reference to the Burman mission, are the means by which the Lord designs to open effectually the door of faith to the Burman nation. "He leadeth the blind by a way which they know not, and in paths which they have not known. He maketh crooked things straight, and the rough places plain." It often affords us much encouragement, to believe, that the cause of missions is daily remembered by thousands of Christians in our native land. We do at the present period need, in a special manner, their fervent supplications.

Mr. Colman unites with me in respectful remembrance to Mrs. B. and yourself. Permit me, my dear Pastor, to subscribe myself

Yours with much affection  
and respect,

ELIZABETH W. COLMAN.

## ENGLISH BAPTIST MISSION.

## SERAMPORE.

EXTRACT OF A LETTER FROM DR. CAREY TO WILLIAM HOPE, ESQ. OF LIVERPOOL, DATED

*Serampore, Oct. 30, 1820.*

I REJOICE to say, that the cause of our Lord is still on the increase, and that not only in our connexions, but among all denominations of Christians in India, a divine blessing attends the means used. It is twenty-seven years the 12th of November next, since I landed in India; when I compare present things with that time, I am constrained to say, "What hath God wrought?" Then all was infidelity, profaneness, and profligacy. To introduce religion at any one's table was deemed an insult; and among the natives all was pitchy darkness. Now, it is true, the millions are on the side of idolatry and sin; and the few, the very few on the side of Christ; yet there are a few. There is indeed a good number of preachers, and those not despicable ones. among the natives themselves. The School-book Society brings them nearer to Europeans—a very desirable thing. They also unite with us in the School Society, and much is done to favour education. The Chief Justice, in a public speech a week or two ago, observed, that even a whisper about improving the moral condition of the natives, was considered a crime when he first came here, (about seven years ago,) but now the Governor General patronizes, and all the chief officers of Government unite to promote this object.

EXTRACT OF A LETTER FROM DR. MARSHMAN TO MR. BURLS.

*December 2, 1820.*

THROUGH mercy we are all well. Dr. Carey says he is better than he has been any winter for years. In other respects, too, we have abun-

dant reason for gratitude. We have, I think, baptized twelve at Serampore alone in the course of this year, and two more are before the church there. The number added to our church at Calcutta and Serampore in these last two years, amounts to nearly fifty; a greater number by far than was added in the former 3 years. The last baptized at Serampore was a Mug pundit, or priest, whose simple experience quite delighted Dr. Carey.

*Death of Mr. Peacock.*

Meanwhile God has, in his mysterious providence, removed our dear brother Peacock, by a fever of eight days continuance. He died in Calcutta, while waiting to proceed to his charge at Chittagong. Since his death, however, though only six days ago, a steady, pious young man, with his wife, members of the church in Calcutta, has declared his determination to go immediately and supply his place among the Mug brethren, live among them, and learn their language. This is our young brother Johannes, who was brought up in our school at Calcutta, under brethren Leonard, Peacock, and Penney, successively. He is already on his way to Chittagong, to take charge of the schools there. Thus the Lord appears in the midst of distress; and we verily trust that he will appear and never fail or forsake us.

## CALCUTTA.

A VARIETY of information from other quarters has compelled us to suspend, for some time, the publication of intelligence from this metropolis of the East. We now extract a few articles from the journals which have lately arrived.

On the 2d of July Mr. Penney writes:

"FIVE natives, Hindoos, came today to our house, to make inquiries respecting the way of salvation: they came from the district of Jessore, and profess to be farmers. They had obtained a copy of the

Gospel of St. Matthew, and the Life of Futtick, a memoir of a native Christian. In our inquiries as to their motives in coming thus far to understand the way of salvation, instead of going to the missionary (brother Thomas,) who is in the district, we could obtain no better reply, than that it had been impressed on the mind of one of them in a dream, that they must come to Calcutta. They were apparently very ignorant, but gave no satisfactory evidence of being in earnest about their eternal welfare. We invited them to come every afternoon for instruction. In leaving the house, they asked our native brother if they had any thing to pay: he told them, 'in becoming Christians they would have neither to give any thing, nor to receive any thing.' They had taken great care of the copy of the Gospel, and the tract they had preserved with the utmost care."

*Singular anomaly in the existing code of Indian law.*

"While I was with Baboo Ram Mahum Roy to day, in his own house, one of his followers, a respectable looking man, came in. It appeared that he had a suit pending in the supreme court, and that in the course of the proceedings he was called upon to give his oath. The usual practice in the courts of judicature in this country is, that a Christian swear by the Bible, a Musulman by the Koran, and a Hindoo by the waters of the Ganges. The person referred to, although not a Christian, has renounced idolatry; and as a consistent reformer, felt it his duty to decline taking an oath which implied that any regard was due to the watery goddess; but as a believer in the Vedas, offered to swear by them, or by that one God who is revealed in them. His oath, however, was not taken. The number of persons of this description is very rapidly increasing, principally, I believe, among the mid-

dling classes of Hindoos; but what an anomaly in the history of law, that the relinquishment of error should form a disqualification for giving evidence! In the present state of things, if a Hindoo or Musulman become a Christian, independently of other disadvantages, he is disqualified, however exemplary his conduct as a subject may be, from giving evidence in a court of justice, even on the most trivial occasions. If oaths are either necessary or useful, how desirable to substitute, for the present forms, those which shall embrace all kinds of belief, by laying hold of those broad features of religious opinion which are almost universally recognized, that there is one great Being who knows every thing, and to whom all others are subordinate."

*Singular instance of gratitude in a Hindoo boy.*

"Gratitude is so uncommon in the Hindoo character, that it is even denied they have a word in their language to express it. A very pleasing instance occurred yesterday at the Benevolent Institution. A native youth, who has attended with me for more than 8 months, and by a degree of diligence has acquired a tolerable knowledge of the English language, being about to remove to a distance, came to return the books belonging to the Institution, and to return thanks for the attention he conceived I had paid him: this he did with tears. As it was the first instance of native gratitude I ever saw in the school, I was delighted, and overcome with joy to find I had succeeded in gaining his affection. It has always been common for native children to remain as long as it suited them, and then depart with all they have in their possession, without saying a word. I gave him all the books which he came to return, for which he seemed most thankful: they consisted of an English Bible, a Grammar, Ricket's Irregular Verbs,

and the Digidurshun, (a work in Bengalee,) and also a New Testament in Bengalee, which he promised to read."

*Prospect of success in educating Hindoo females.*

"We entertain great hopes that our attempts at the education of Hindoo females will eventually succeed. Having at last secured a qualified Hindoo woman as a teacher, we are now building a small school room for an experiment; and to-day I find she has twelve Hindoo girls as scholars. This may appear to our friends in England but a trifling advance; unless they recollect, that this is the first school for *heathen girls* established for centuries in this vast city, and, with two exceptions, in this extensive country, containing nine times the population of the British isles; and take into the account the determined prejudice which exists in the minds of the majority of Hindoos on the subject. A school-room built, a mistress found, and twelve scholars collected, who can tell but the progress of female education may yet be rapid?"

—

THAT these cheering anticipations were not too sanguine, will appear by an extract from Mr. Pearce, in reference to the same subject, not many days afterward.

"We have just erected a little school room, for the instruction of Hindoo girls, at the expense of a little Society formed in our Young Ladies' seminary; and have been so happy as to meet with a Bengalee woman, who can read and write, and who is willing to act as teacher. She has already eighteen regular scholars, besides nine or ten more, (who attend occasionally at first, till they can overcome the shame which attends being known to go to school,) and nearly twenty under the care of school masters: so that we have already nearly fifty under instruction! At last several Hindoo gentlemen do not scruple to say,

that perhaps girls may be able to learn, and that instructing them may be a good thing. We anticipate a considerable extension of our exertions in this department, during the present and succeeding years, and shall be very thankful for any donations or subscriptions with which any of your benevolent friends may be disposed to favour us."

*Progress of Religion in the Army.*

"On the 21st of July, (says Mr. Lawson,) at the request of our brethren composing the church in the 17th regiment, I attended their church-meeting in the Fort. I staid with them from two o'clock till near five, and our meeting was indeed a pleasant one. Four soldiers, candidates for baptism, gave in their experience. One of them appears to have received his first convictions by attending the annual meeting of our Auxiliary Society at Boitakannah. He had been notoriously given up to wickedness, and was exceeding fond of gambling. One afternoon, while deeply engaged with one of his comrades with his favourite game, one of the religious soldiers happened to pass by, and clapping him on the shoulder, and calling him by name, said, 'Come, I think you had better leave your gambling, and go with us into Calcutta to attend a Missionary Meeting.' The poor man paused a moment, and then thought within himself, 'Well, I may as well go.' He went, and was deeply struck with the novelty of what he saw and heard: the gospel was new to him. He could not forget the scene he had witnessed, and after struggling two or three days against the shame and fear of persecution and ridicule among his ungodly companions, he was seen among those who resort to the cook-room at night for private prayer, and has attended the means of grace ever since. His wicked courses and companions were at once given up, and the brethren bear testimony to his increasing earnestness in

the ways of God. I am told, that from two o'clock in the morning till day-break, or gun fire, he is now always to be found on his knees. Another, that gave in his experience, appears to have been a Methodist once on the coast, but fell into sin, and so remained till he heard a funeral sermon preached about a

year ago, occasioned by the death of a pious soldier. Another of them dated his conviction of sin from the same time. These brethren will, it is expected, be baptized next month. I have engaged to attend this monthly church meeting regularly."

#### ANECDOTE.

SOME few years since, in the eastern part of Connecticut, the following remarkable circumstance took place.

In the town of —, there lived a respectable family by the name of R——s. Mrs. if not Mr. R. had made a public profession of religion, and joined the Baptist communion. But professors of all denominations had fallen into an awful state of insensibility, and seemed almost wholly conformed to the world.

It was common in this vicinity, at this time, for young people when they happened to meet together on an evening, to spend the time in dancing and other vain amusements. The custom of admitting parties to dance in private families, was too generally allowed of, even by professors of religion.

A particular circle of young persons, of which two or three of the above family made a part, not unfrequently met at their house. Notwithstanding Mrs. R——'s religious feelings had greatly declined, and she viewed herself in a cold, backslidden state, yet she could not feel easy to countenance such vain amusements, but became resolved to reprove them. It so happened, that not long after, a number of these young people collected at her house, when it was soon proposed to engage in dancing. Mrs. R. perceiving what was going forward, felt her spirit stirred within her, like Paul when at Athens, but knew not what course to take, to prevent what her conscience disapproved. The young people had arranged themselves in order for what they termed a *set dance*, when Mrs. R. with much fear and trembling, resolved to venture into the room and try to speak to them. They were standing upon the floor, but had not commenced their dance, when she addressed them nearly as follows: "It seems to me, my young friends, some of your company are missing!" Not knowing to whom she alluded, they replied that they did not miss any one in particular. "No, said she; where is Isaac Deans? Where is Dennison Lathrop?\*" Where is

Perez Pembleton?"† A brother of the last mentioned young man was one of the company, who was up and ready to lead down the dance. He was so struck, that he immediately cried out, "I am undone!" What do you mean, said one standing by him? He replied, "I am undone! I am going to hell! there is no mercy for me!" Terror and amazement in an instant spread over every countenance. They stood like so many statues, until it was said, that the floor was literally besprinkled with their tears. The conviction extended from heart to heart, until the whole exhibited a scene of distress, not very easy to be described. Thus their mirth and dancing was turned into weeping and distress.

Mrs. R. continued her pious and tender exhortations, while her heart was often ascending to God in fervent prayer that they might be saved.

The time at length arrived, when it was proper they should retire. With many tears, and solemn engagements to seek the Lord, they parted for the night.

But the reader will be anxious to learn the result of this remarkable meeting. If a friend of Christ, he will be gratified to learn, that most of this company were in a judgment of charity in a little time, hopefully converted to God. Some of them are still alive to declare that the Lord is good. Nor were the effects of this meeting limited to this little company. The work spread, until it was judged, that one hundred souls were made the subjects of a work of grace. What a wonder-working God!

Was *Jacl* the wife of *Heber*, pronounced "blessed above women," because she had destroyed the life of one of the enemies of God's people? How much rather blessed shall she be, who was thus happily instrumental in saving the souls of many from eternal ruin!

The circumstances of the above narrative are so well known to the Editors, that they hesitate not to give it a place; devoutly hoping it may be a means of exciting others to similar exertions to save the souls of men.

\* Both drowned a little before.

† Died about the same time of a consumption.

# Religious Intelligence.

## REVIVALS OF RELIGION.

EXTRACT OF A LETTER FROM REV. J. BRADLEY, DATED

*Genesee Co. N. Y. July 20, 1820.*

Beloved brethren in Christ,

As THIS is the first communication that I have made you, and intended for your Magazine, since my settlement upon the Holland Purchase; it may be proper briefly to describe this country, the inhabitants, and the revivals of religion among them.

The Holland Purchase comprehends a little over half of Genesee County, not quite half of Allegany, the whole of Chataugue, Cattaraugus, and Niagara, excepting one mile wide along Niagara river. This tract of country is very rich, and well watered by creeks and rivers. It is generally flat, and the rivers move slowly. The climate is mild, and the air salubrious. The water is excellent, excepting those parts of the country that lie flat, and border upon rivers or lakes. Upon these moist and level lands, the people have turns of the fever and ague. But where large tracts are cleared the people enjoy health.

The present white inhabitants upon the Holland Purchase, are from the different parts of New-England (a few families excepted.) The sale of these lands to individuals commenced in December, 1799, and now about 80,000 are settled upon them. These people generally, are well informed, active, industrious, hospitable. Having flown together from five States, or more, like streams from different mountains, it must be expected that at first, they would hold tenaciously, the same sentiments that their parents, or societies held from whence they came. Yet from the best information I have obtained, it appears, that their opinions about religion are not so numerous as those in New-England. For God has been graciously pleased to hear the prayers of thousands for the inhabitants of this wilderness, and has come down to deliver us. His Spirit has descended copiously upon multitudes, and enabled them to believe in *one Lord, one faith, and one baptism.*

There are now two Baptist Associations on the west side of the Genesee river. The Holland Purchase, contains twenty-one churches, embracing 1377 communicants, and the Gene-

see Association has fifteen churches, and 779 communicants. Beside these churches, there are now a considerable number recently formed, who have not joined either Association. Upon the other side of the river is the Ontario Association, containing forty-four churches, and 2303 communicants. *God has appeared in his glory in building up Zion.*

A brief account of some revivals in this region, may be refreshing to many of your readers: In 1818 a work began in Sparta, under the preaching of Dr. Jesse Braman, who labours abundantly in new settlements, and has been greatly loved of God. Two churches are formed in that town, and the last account I obtained from them, they had one hundred and eight members. Dansville, Onion, and Alfred, received many mercy drops from the cloud that hung over these western skies. Two churches have been formed in these towns. Before the shower reached Richmond, only one Baptist professor was known in the town. A number have been brought to love Jesus, and own him before men. A church has been formed here. These towns lie along, or near the Genesee river. Brother Jesse Brown came over, having heard the Macedonian cry, and has been a fellow worker with brother Braman in this glorious time of ingathering and establishing churches. This part of the wilderness seemed all alive for one year. The woods rung with the songs of young converts, and backsliders wept among the trees; while old established saints who had been waiting for the salvation of the Lord, looked up towards heaven, being ready to depart and be with Jesus.

The waters of the Genesee and less rivers were often frequented, and Brown and Braman prayed, preached, and baptized about two hundred, who had gladly received the word. In Perry a church has been formed.—In Lienda a work began in 1819, and last winter a church was formed. Also one in Bloomfield, of nineteen members; it has since had some additions. In Warsaw, six miles south from the Academy, a work has been progressing about five months, in which time forty-four have been baptized, and nineteen have been added by letter. In Bethany, eight miles north of the Acad-

emy, a work commenced last winter, and has been gradual. We supply this place with preaching from the Institution, and our young brethren have been owned of God. A large Society has been gathered, and the dews of grace have gently descended upon them. I have baptized nineteen. These, and nine by letter, were acknowledged as a church, the seventh of last month. A few have been quickened in Shelden, in Pembroke, and in Pomfret; but over Aurora, the thunder of God's power was mighty; souls trembled, and by grace were enabled to fly to Jesus for salvation, and lay hold upon the hope presented in the gospel. Fifty-five in a few months, were added to the Baptist church in that town. Among this number, were men of the first standing in society, and much respected in the State.

In North-East and Portland, two churches have been constituted, and received into the Holland Purchase Association in June last. Clarence has received some tokens of distinguishing favour, and one of our young preachers has gone over to speak unto them in the name of our Master. Orangeville begins to revive, and Gainsville has been much moved, and numbers have made a profession of religion. A few begin to see, and feel, and love the doctrine of grace, that lays sinners low before the feet of Jesus, and makes them willing to be saved agreeably to God's purpose. It is an unspeakable favour to have the heart established by grace. Who can ever praise God enough for the revelation of this plan! Yes, and to have our hard hearts softened under its purifying influences, and fitted for heaven.

Here permit me to relate one anecdote. In one of my excursions to preach to a people who live off from our large roads; I had received directions from an aged gentleman which path to take through the woods to arrive at my appointment in the easiest and most expeditious manner. After leaving him, I saw another gentleman of excellent abilities, and one whom I highly esteemed. I asked counsel of him concerning the path; he assured me that he was well acquainted with that piece of woods, and the path which I had been directed to take was very bad, and he very much doubted the possibility of my passing through that way.—He pointed out another, which he considered good. Being upon an excellent beast, I passed into the woods, with speed, believing that if any one had gone through, I might attempt it without dismay. I had not proceeded far, before my horse sunk amid

the snow and mud, and no tracks ahead could be found to give me the least encouragement. The day was too far spent to afford me light enough to enable me to return to the first path, and accomplish my purposes. In this dilemma, I saw a man at some distance, towards whom I advanced, and hailed him. He informed me of a third path, which I finally found, and after some difficulty, and many unpleasant sensations and fatigue, I got through, and found a large congregation waiting for my arrival. I endeavoured to make the best of my wandering about the wilderness, and tried to preach. After meeting, in passing a skirt of the same woods, I was requested to call and see a sick man. When I entered the house, the old gentleman raised his hands towards heaven, and spake nearly as follows: "I am glad, Sir, that you have found the way to my house, to see a monument of grace. I have lived in this world seventy-three years, and am only two weeks old. Two weeks ago, the Lord Jesus (if I am not deceived) had mercy upon my poor soul, and poured joy and gladness into my heart. I am a wonder to myself and others. O how have I lived so many years, and heard prayers, and sermons, and been among revivals, and yet never knew the love of Jesus until lately. I was dead in sin; but now I see, and feel differently. Yes, I hope I am born again. It is all of grace, free grace! O wonderful grace indeed! I certainly never did any thing to merit this grace. Am I mistaken? Is this a delusion? I am willing to die and be with Jesus. I hope he will receive me. I hope to be saved from all sin alone through his merits. My hope is in no other." After trying to pray with him, he said, "Do come and see me again soon, and let me hear you preach a sermon before I go hence." I complied with his request, and took my text in Luke ii. 29, 30. *Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.*

When I left that house, I felt under renewed obligations to be humble and thankful for all God's mercies; and especially for the trials of that day. By these trials, and their sanctified influences, I was again in imagination among our missionary brethren, passing dreary deserts, up to our horse's sides in miry paths; then fording rivers, and blowing the gospel trumpet, and congregating multitudes of glad souls from smoky cottages.

O may Jesus ever keep me from every inclination to indulge in selfish ease. I wish to be a good soldier of the cross of



Christ, and to endure hardness to the end of my race.

Here is a wide spread region, and room enough for thousands to labour for the salvation of souls. O may the Lord send out many to range these deserts, and I hope in my vacations, to be a companion of some, and know by happy experience the sufferings of those who have gone this way before me. The Lord is raising up a number in this country, who express a wish to enter the work of the ministry, and are now studying to obtain some literary information, that they may be more useful in Zion.

The church under my care has been a little revived, and twenty have been baptized, and twenty added by letter, and four licensed to preach since my connexion with them. The second Baptist church in this town have enjoyed a refreshing time, and have settled a minister among them, who is much esteemed and useful. More than one hundred students have entered the Institution since its commencement in November last. Fourteen of these are professedly pious.

Truly we can say, that *the wilderness blossoms as the rose*, and we hope that it will *blossom abundantly, and rejoice, even with joy and singing*. *Evangelists, come Lord Jesus, come quickly*.

Your affectionate servant in Christ,  
JOSHUA BRADLEY.



EXTRACT OF A LETTER FROM REV.  
CHARLES G. SOMMERS, TO ONE OF  
THE EDITORS, DATED

Troy, January 25, 1821.

Dear Brother,

ON the first Lord's day in April I visited the Baptist church in Pittstown, agreeably to appointment; but I am unable to describe my feelings when I beheld a once flourishing and large church reduced to a state bordering on extinction. Having become acquainted with the rise and progress of this church, it would give me pleasure to describe the various scenes through which they have passed during the space of about forty years; but this would exceed the limits of an epistle. You may read, at least, a part of this history in the well known adage, "Religio peperit divitias, et filia devoravit matrem." The day alluded to was their communion sabbath, and where formerly a happy Pastor dispensed the sacred symbols to a pious throng, I was called to administer to a few dejected and tried disciples. One pew accommodated almost the whole. Thanks to our

ascended Redeemer,—that number has of late greatly increased. "A little one shall become a thousand, and a small one a strong nation." The services of the afternoon being ended, I visited the family of one of the members, accompanied by a beloved brother from the church in Troy; and here, light began to dawn upon the benighted inhabitants of Pittstown. It was observed by the professors present, that they had never enjoyed a more impressive interview. A part of the time was spent in prayer for a revival of religion in Pittstown, and a special blessing upon that particular family. Let it be recorded to the praise of our gracious God, that two of the children are among the recent converts. In the evening I preached to a solemn and attentive audience, from Amos iv. 12. "Prepare to meet thy God, O Israel." I do not remember ever to have enjoyed a greater sense of the divine presence, nor have I ever witnessed more astonishing indications of the out-pouring of the Holy Spirit. Like the waking Patriarch we could exclaim, "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." By request of the church, I promised to preach for them on the first sabbath in the ensuing month, when to our great joy and astonishment, eight persons presented themselves before the church, and in the most satisfactory manner related, "what God had done for their souls." They were baptized in the presence of a large and solemn concourse of spectators, and while believers were praising and blessing God, many in the congregation wept aloud. The scene in the meeting house, when the candidates were publicly welcomed to the affections and fellowship of the church, it is not in my power adequately to depict. Never had I spent so happy a sabbath before, nor do I anticipate a greater degree of substantial joy, while I tread amongst the thorns and briars of the world. From that time I have supplied the pulpit in Pittstown, on the first Lord's day in each month, during the summer, and have enjoyed the pleasure of receiving seventy nine persons into the fellowship of that church, many of whom are heads of families, in the most respectable circles of society. Three have been received by Rev. Francis Wayland, of Saratoga, making the whole number added, eighty-two.

Among the instances of conversion during this revival, there have been some remarkable cases. The following may serve as an exemplification of divine power and sovereign mercy. Two young men retired after public worship in con-

pany with several of their youthful associates, to an adjacent grove, where Mr. E. proposed to preach a sermon. Having entertained the company with his profane attempt at mocking sacred things, he proceeded in due form, and with the utmost gravity to shake hands with his auditors, employing at the same time such remarks as it would be proper for a minister or other serious person to use, at parting with those for whose eternal welfare he felt a deep concern.

He spoke to Mr. G. as follows—"My young friend, I hope the Lord Jesus will have mercy upon you, and when I see you again I hope you will be a converted man." This sentence proved to be singularly prophetic of the pleasure of God concerning this young man. The next time they met, Mr. G. declared to his impious young companion what great things God had done for his soul, in translating him from the power of darkness, into the kingdom of his dear Son. Mr. E. returned home with the most pungent convictions for sin, exclaiming in the language of the publican, "God be merciful to me a sinner," and in about six weeks I had the happiness to baptize them both, in company with several others. The work is still progressing. Many little children, and some more advanced in life, appear to be solemnly impressed with the importance of the religion of Jesus Christ.

I have just returned from Catskill, where the Lord has poured out his Spirit in a copious manner. Nine persons related their experience, and by the particular request of the church, I baptized six of them, in the presence of a large assembly. Amongst the candidates there were three children; but they are believers in our glorious Redeemer. Mr. —, called to see me on a sabbath morning. He has been a *critic* and influential deist for many years, but God has had mercy on him. He said, O! that I could obliterate the impressions which by my example and arguments I have made on the minds of many in this place; but I will pray that they may believe the sacred book of God, and truly acknowledge that Jesus Christ is Lord to the praise and glory of God the Father. About fifty have made a public profession in this place. The reformation has extended to Cooksackie, where sixty-one persons have united themselves to the reformed church, under the care of the Rev. Mr. Livingston. Great solemnity is visible among the people in Athens and Kinderhook, where I have been informed that there are numerous instances of hopeful conversion.

Affectionately yours,

CHARLES G. SOMMERS.

---

## Obituary.

---

### MISS CATA MERWICK.

MISS MERWICK was the daughter of James and Esther Merwick, of Butternuts, N. Y. She was born October 24, 1796. From childhood she was mild and amiable in her deportment, possessing an unusual equanimity of mind.

In her diary, 14th of August, 1815, she thus writes "Two years have elapsed since the Lord saw fit, as I trust, to change my heart. When I was but a child, the thoughts of death used to trouble me much. I had many loud calls to prepare to meet my judge; but I remained hard and impenitent, pursuing the road to destruction, bent on my sinful ways, notwithstanding all the calls and invitations of the glorious gospel: and had not God saved me by his all-conquering grace, I must have been forever miserable."

Her convictions were deep and pungent. She had an awful sense of her vileness and depravity. She continued in this situation until the day of her deliverance by grace. Respecting which, she gives the following account. August the 14th, 1813, "I was in a room by myself, thinking over my situation, and all at once I felt a strange alteration in my mind. I cast myself at the feet of Jesus, and said, "not my will but thine be done."

October 27, 1813, she was baptized, and united with the fourth Baptist church in Butternuts. Perhaps we cannot give a better description of her character, and the pious breathings of her soul, than by making some extracts from letters written to her female correspondents.

April 29, 1816. Miss P—, with pleasure I sit down to inform you that my heart meets with yours this evening, and I trust we meet daily at the throne of grace, to implore mercy for sinners that are yet in their sins. I hope this may be my concern while I live. I desire your prayers for me, that I may hold out faithful to the end; for I have no strength only in Christ my blessed friend. There is fulness enough in Jesus to pardon such a rebel as I am, notwithstanding I have so often pierced his wounds afresh. It is matter of great consolation to me, to see Satan's kingdom falling, and the kingdom of our blessed Lord built up. I had my soul comforted yesterday while we sat around our heavenly Father's table, and I did not forget you, although absent. It is my desire to join heart and hand with my companions, to praise the blessed Jesus, who has wrought such glorious things amongst us. I hope he will still carry on his work. God's presence is as greatly needed in this neighbourhood as in yours. I long to see you and know how you get along; as you are travelling the road to Canaan, my heart cries, push on, thou fainting soul. The Lord is on your side, hence you need not fear what man can do. I can heartily bid you God-speed, hoping that we, with all our Christian friends, may hold out faithful to the end. I trust we shall ere long meet above, where parting shall be no more. I feel as though I did not deserve a name among the children of God, yet there is worthiness enough in Christ to array me in a clean white robe, and admit me to a seat at God's right hand.

To another she wrote as follows. Sister P. W. our glass is running, our moments are flying apace, and how soon it will be said of us, "they are gone!" we know not. Then how it becomes us to walk as dear children, looking for the blessed hope and glorious appearance of the Son of man. I long to be more conformed to the blessed image of our Lord and Saviour Jesus Christ, who came into the world to save sinners, of whom I am chief. I see more and more of the deceitfulness of my own wicked heart, and I am tired of living "at this poor dying rate." Do pray for me who am the least of God's children, if I may so style myself. I have no righteousness of my own to plead; there is nothing but the blood that flowed from the crucified Redeemer, that can atone for the sins of a wretch so vile. I feel more out of conceit of myself, and I long to be stripped of all self righteousness, which is an abomination in the sight of God. I am resolved to try to live to God whatever becomes of me. At times I enjoy that comfort which I

once thought was not for such a wretch as I am. Unbelief, that most cruel spear, is piercing my soul afresh: but I have to mourn my backwardness in doing my duty, which I owe to my Maker. I desire to devote myself to the Lord who died that we might live; the time is far spent, do let me entreat you to pray earnestly for the prosperity of Zion.

The following is an extract from a letter written by the Rev. Mr. Thorp, (a Presbyterian, who was intimately acquainted with the subject of this memoir) to her parents and family after her decease. "It is not a small consolation that her life, though short, had been well employed, and that she was, in an eminent degree, prepared for a happy exchange. That she was thus prepared, I think there can be no doubt; if so, she is now enjoying that holiness and bliss for which she appeared so evidently to long and pant while living. Earth did not appear to be her home, she had no interest here but the cause of Christ, and the advancement of which was the only object for which for a long time past she appeared desirous to continue in this world. Her work is done, and we may confidently hope that she has taken her joyful flight to the bosom of her God and Redeemer. Though she is dead, may she yet speak with efficiency and power to the living. May the sweet remembrance of her amiable disposition, her ardent piety, her zeal for the cause of Christ, her fervent prayers, her heavenly conversation, and the peace, composure, and serenity she manifested when leaving the world, be to each of you a source of consolation, and excite you to gratitude and praise. And may these likewise be kept in lively remembrance by her surviving brothers and sisters, for whose salvation she has laboured and prayed so much.—Will they not be persuaded to follow her pious example, that their last end may be like hers."

It may be truly said of her, that she was a person of rare and ardent piety, which shed a sweet grace on all her conduct. The Christian religion was the theme on which she dwelt with great delight; she was not easily drawn aside from duty; she had a strong confidence in God, and rarely doubted her interest in the Saviour of sinners. Few have been blessed with so much divine consolation and clear anticipation of future blessedness. While in health she appeared familiar with death, and frequently expressed desires to depart and be with Christ, which was strikingly manifested when she came to feel the chilling hand of death. She was a person of excellent and refined feeling, which was happily displayed in all the social circles in which she moved. Few

persons of her age have filled such a distinguished station in the family; for while exhibiting submission as a child, and equality as a sister, yet in care, tenderness, and affection, she filled the kind offices of a mother. Although she was so well qualified to be useful in life, yet she was not secure from death. She was taken with an inflammation May 2, 1820, which put a period to her life in eight days. During her painful illness, she manifested not only reconciliation to the will of God, but rejoiced in his government. She said to her mother, "I must die, I am willing to die, do be willing that I should die." A few minutes before her death, she gave her farewell to the family, which was closed with these words, "I can leave you with as much composure, as though I were to meet you to-morrow. Blessed are the dead who die in the Lord."

---

#### Mr. EDWARD SIMMONS.

"We are but several parts,  
Of the same broken bread;  
One body hath its several limbs,  
But JESUS is the head."

EDWARD SIMMONS, a man of colour, member of the first African Baptist Church, of Philadelphia, whereof his brother, Henry Simmons, is pastor, after a few days of extreme illness, departed this life on the 2d of July inst. aged 27 years.

Walking in humble life, and of the oppressed African race, but few were acquainted with his worth, strict sobriety, and evangelical walk as a Christian professor—but JEHOVAH, who of "one blood having made all nations," early called him to a saving knowledge of his Lord and Redeemer. As was his obedient life to the cross of Christ, so was his triumphant death; from the time of his being taken ill to the closing scene of human life, he was never heard to murmur. Several of his relations and many of the most pious members of the church, standing or sitting by his bed side, bare united witness to the following, among other savoury expressions, which, notwithstanding his bodily agonies, dropt from his lips. "Well, thanks be to God, my spirit is fully resigned; I am, through grace, ready to depart.—All glory to Jesus: Praise him, praise him, Hallelujah." In reaching out his hand and clasping that of his brother's, in order to bid him farewell, he audibly exclaimed, "Ride on, Master Jesus, victoriously: cut thy work short in righteousness." He then sunk away, gave up the ghost, falling softly and sweetly asleep in Jesus.

A funeral sermon was preached on the occasion Lord's day afternoon, July 15, by the Rev. Dr. Rogers of Phila. to a numerous and sympathizing congregation of coloured people, at their meeting house in 13th street, between Race and Vine.

[Rel. Remem.]

---

## Ordinations, &c.

#### MEETING HOUSE OPENED.

Thursday, July 5, a meeting house was opened in Litchfield, Maine, belonging to the Baptists in that place. Rev. Mr. Houghton, of Readfield, introduced the services, by a short address, and reading select portions of scripture; after which he offered the dedicatory prayer; an appropriate sermon was then delivered by Rev. Daniel Chessman, of Hallowell, to a solemn and listening audience. The services were interspersed and enlivened by singing psalms, accompanied with instrumental music.

June 14, 1821.—Ordained at Brandon, Vt. Mr. Isaac Meriam, lately of the Theological Institution, Philadelphia. Elder Clarke Kendrick preached on the occasion; elder Isaac Sawyer offered up the consecrating prayer; elder Abel Woods gave the charge to the candidate; elder Dana the right hand of fellowship; elder Thomas Ravlin made the concluding prayer. The assembly was large, solemn, and attentive.

On Wednesday last, at the First Baptist Meeting-House in Boston, Francis

Wayland, jr. late of New-York, was ordained to the pastoral care of the First Baptist Church. The exercises commenced, agreeably to appointment, at eleven o'clock, A. M. Introductory prayer by Rev. William Gammell, of Medfield. Sermon by Rev. Daniel Sharp. Ordination prayer by Rev. Francis Wayland, pastor of the Baptist church at Saratoga Springs, and father of the candidate. Charge by Rev. Thomas Baldwin, D. D. Right Hand of Fellowship by Rev. Lucius Bolles, of Salem. Concluding prayer by Rev. Joseph Grafton, of Newton. The exercises were conducted to the great satisfaction of a numerous audience, and the music on the occasion was performed with much order and effect, and was highly acceptable.—The sermon was founded on 1 Cor. xvi. 10. *Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.* It was eighty-two years in February last since the ordination of a pastor in this church has taken place. Several have been installed.







I-7 v.3/5

American Baptist Magazine and Missionary

Princeton Theological Seminary-Speer Library



1 1012 00307 4848